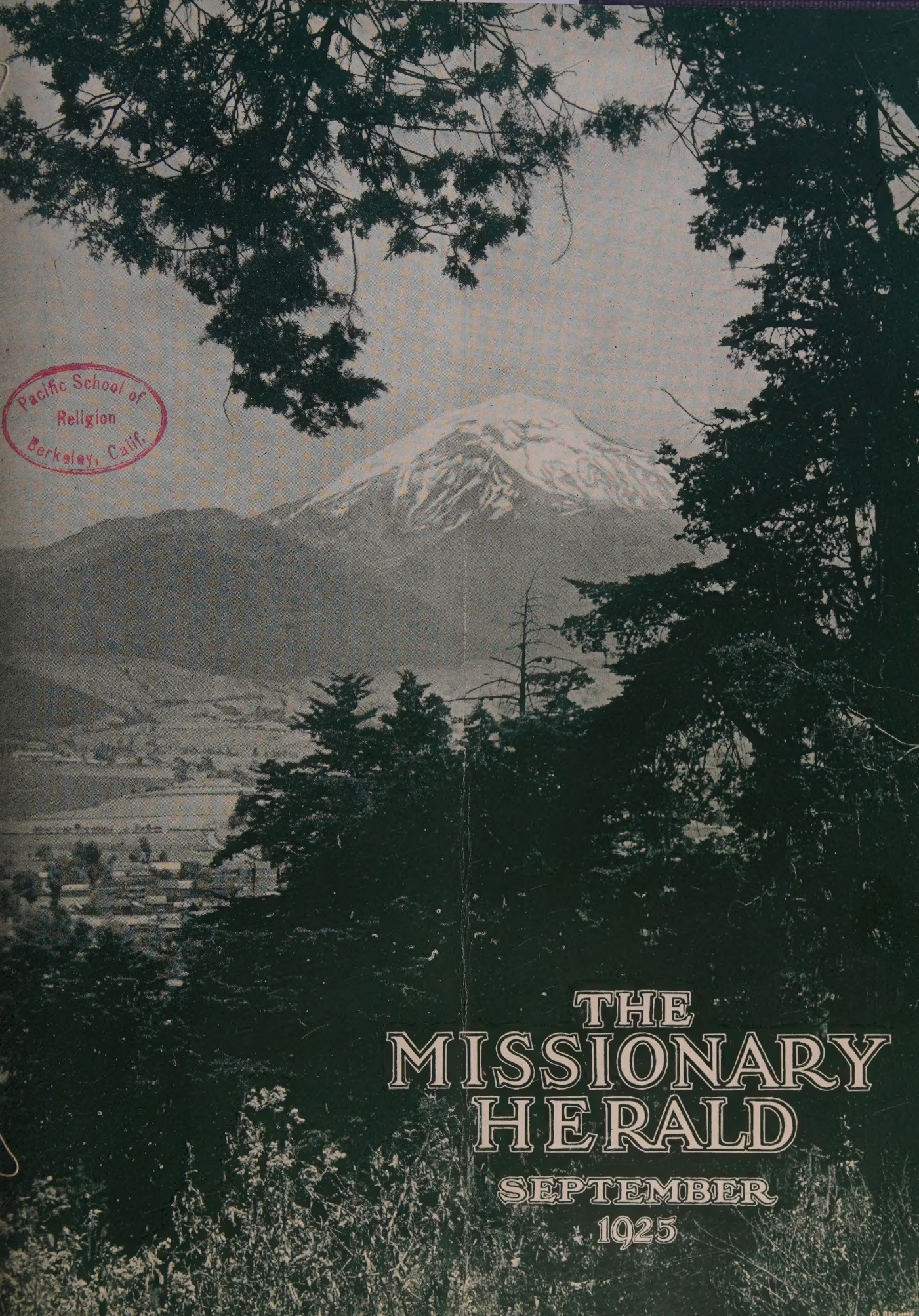

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

CONGREGATIONAL FIELD, MEXICO, INDICATED BY BROAD BLACK LINES

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OUR NEIGHBOR, THE MEXICAN

BY WILLIAM S. BEARD

In this article Mr. Beard makes his bow, as it were, to the readers of the "Missionary Herald" in his new capacity as Secretary of the Laymen's Advisory Committee of the Commission on Missions of the National Council of Congregational Churches. It is his task to bring individuals into practical touch with our common world-wide enterprise. He begins with the Mexican work. A swing around the circle has convinced him of several facts he shares with us.

HOW much do you actually know about your next-door neighbor, the Mexican? You, kind reader, who go yearly to Florida and occasionally to California; who have visited Europe at least once; who have taken the North Cape trip, seen the glories of the Caribbean, the engineering marvels of the Canal Zone, and perhaps encircled the globe—why have you allowed Mexico to remain a sealed book? Why have you never entered the homes of these, your next-door neighbors?

He is mighty well worthwhile knowing—is the Mexican. He and his kin are full of charm—sixteen millions of them at home and nearly 800,000 more this side of the Border—joyous, courteous, proud—as all people ought to be—seeking no man's patronage any more than we do; enterprising, ambitious to throw off oppression's yokes, to give the educational opportunity to his children, rising and hopeful.

People of whom these things can be said make good neighbors always. The Revolutions even are not the expression of an innate love of bloodshed; they are the "growing pains" of a people.

A thousand reasons make it imperative that we shall come to know and appreciate our neighbor, and that we shall let him know us as we really are.

"MEET MY FRIEND"

Left to right: Mario Rojo and John Champe of Tepic

SOME PERSONAL IMPRESSIONS

For once I have practiced what I preach. I have just been down. I wanted to discover how we 879,000 Congregationalists have been expressing the neighborly spirit during the half century of our work through the American Board and the Woman's Boards in Mexico, and the value of our ministry for a longer period this side of the Border.

These are the impressions my neighbor makes on me:—

1. The Mexican is the sort of person with whom one is delighted to be neighborly. He has charm of personality—that always makes a good foundation for friendship. It isn't simply that he will receive our gifts—he has something to bestow on us.

2. Your service to your Mexican neighbor, through your Boards, has resulted in achievements away and beyond anything you had any right to expect. Meager forces, pitiful appropriations, inadequate equipment speak no word of praise for us Congregationalists who promised to back things up. But despite it all, it is these forces which are helping to win the day for a new Mexico.

Go out with our missionaries on the streets, into the shops, the banks, the schools, the halls of Government. Observe the people who speak with your guide—they are clerks, teachers, men of affairs, builders of the community life of tomorrow. Note the eager and friendly spirit of their utterance. If you ask the missionary about them, he will reply that they are either the product of our churches and schools or are now in our churches. They are the hope of the

new time and they are to be found in all circles of Mexican society.

3. Your neighborly spirit, as shown through the missionary forces, has produced such practical and vital results as to be really thrilling.

Here are two communities in which there were considerable radical groups. At A——, when they heard one of your missionaries was in town, they came to him and said: "We do not know very much about your doctrine, but we understand you can throw some light upon the temperance question. Will you come to our hall and address us?" For a period of hours this missionary addressed these people with reference to the temperate life and its value for all departments of human interest.

At the second point, A—— also, this group came to our place of meeting and, because there was insufficient seating capacity, night after night brought their settees through the heart of the town in order that they might sit while they listened, and later gave liberally toward the salary of the preacher and the rent of the meeting-place.

MR. BEARD IN THE SADDLE
At the end of a muleback ride in Mexico

Here are groups of people trying to think their way through to truth, coming to your representatives, asking that they help them with the problems of life by the aid of the light which comes from the mind and personality of Jesus Christ.

On this side of the Border, I visited the splendid plant at East El Paso, under the care of the Home Missionary Society, and noted the sweep of its seven-day program for Mexicans.

At Nogales I met the Rev. O. A. Smith, the pastor of your church, who, in addition to his pastoral responsibilities, has organized and administers a Society which is helping in many an acute situation in Nogales, Ariz., and Nogales, Sonora—particularly from the standpoint of the Mexicans, but other nationalities as well. More than 13,000 children and adults received neighborly service through him in the last three years.

You who desire your work to be characterized by such practicality and vitality that the results may be far-reaching, will surely find it here.

4. In a day when Mexico is busy developing her own school system, the hand of neighborliness as extended through your schools is particularly appreciated because, increasingly, yours must be a service along lines of teacher training.

One finds in your schools pupils now well clad, some of whom first saw the light in the grass huts and those made of cast-off railroad ties. He discovers also many a son and daughter of the well-to-do. A considerable group of both will find their way into the teaching force of the Republic, and all will be foundation stones in its new life.

No one who has seen them can forget the eager faces of the pupils or the devoted lives of the teachers at Mazatlan, Guadalajara, and Hermosillo. Evidently, people who have not seen either are impressible, for as I was writing, a minister from the Pacific Coast, who had just made a trip to Mexico, called in at this office. He told me that, at the conclusion of an address he had made in his church concerning the opportunities which Mexico offers from the standpoint of Christian education, two women came forward to offer their services. One is already receiving a salary of $5,000 in an administrative educational position, but she stands ready to go to Mexico for a period of years to identify herself with our schools. The second, who is in the midst of important teaching work, makes a similar offer, and each stands ready to accept the missionary wage.

MR. BEARD AND THE GUADALAJARA STATION
From left to right: Mrs. Benson, Mr. Benson, Miss Burdorf, Mr. Champe, Mr. and Mrs. Lorbeer, Mr. Beard, Mr. Wright, Miss Thompson, Mrs. Wright, Miss Dunning. In front: Miss Tredwell and the Benson children.

5. Mexico today, as many of the *Herald's* readers should already know, is the scene of coöperative missionary endeavor,

the Methodists, Presbyterians, Congregationalists, Disciples, Friends, and others being parties to the agreement. This means that each denomination has its own field; and duplication of effort, so far as the constituents are concerned, is eliminated. That the Mexico of tomorrow may have its own trained pastoral leadership, the Union Theological Seminary, under the leadership of our own honored and much beloved Dr. John Howland, is a most significant achievement—for those who have eyes to see, perhaps the most significant achievement—of this co-operative spirit.

This institution has secured a fine site in the Chapultepec Heights section of Mexico City, the cost of which is already more than half paid. Where is the Congregationalist who, realizing that there can be no adequate guidance for Mexico apart from a trained Mexican leadership, will honor himself by providing Congregationalism's share of the cost of the new seminary buildings?

When one sees what some of the pastors not especially schooled are able to achieve, he yearns that such may have the full educational opportunity. What do you think of this? A church located in a town commencing with "A" has a pastor whose name begins with "Z". He is a new man in that field. In two months' time he has painted the inside and outside of the building, which is used both as a parsonage and for meeting purposes; torn out the partitions to secure a larger meeting-place, and screened the porch. The enlarged room he has filled to overflowing. He has borrowed a broadcasting apparatus and sends his sermons by radio to an additional group who gather in the neighbors' homes —people who aren't quite yet at the point where they will come to church. He has a candidates' class which numbers thirty, and his people are tithing their incomes for the sake of the building fund. Who would not like to be the donor of a plant in which to train such men?

REMEMBER HAROLD BARBER

The most impressive moments of my entire trip were those which were spent with a little group in the cemetery at Mazatlan beside the grave of Harold Barber, that splendid son of a Connecticut parsonage and of Yale and Hartford Seminary, the son-in-law of Dr. Howland, who, after only nine brief months of service, fell a prey to tropical disease. As I stood in the little room where he died, now used for school purposes, I thought of what he might have achieved if he had lived.

Then they took me up to the site on the hilltop overlooking the sea, where it is proposed to build a new school. Money for one unit is ready—$10,000. The other two units costing $20,000 are desperately needed now. What a wonderful memorial to Harold Barber would be the contribution of these additional units, especially when one recalls that his boy, John, was born in the Oakland, Cal., hospital the day they laid the father to rest! What opportunities are these to let your life be a gateway through which Mexico's children may troop into adult lives of strength and power!

COME. VISIT MEXICO

If you plead guilty to the indictments in my introduction, why not visit Mexico? Do you realize

IN THE MARKET PLACE, GUADALAJARA, MEXICO

that the South, the Southwest, and Mexico are the only sections of the world where, in the space of a relatively few days, one may see the entire missionary program of Congregationalism in action?

Will you join a party next fall to visit some of the A. M. A. institutions, the work of the Church Extension Boards, the Ministerial Boards, and the Education Society in the South and Southwest, and to see the work of the Foreign Boards in Mexico City, Guadalajara, Mazatlan, and Hermosillo? The Laymen's Advisory Committee is contemplating the organization and conduct of such a party to consist of men and women who will do some sight-seeing, but major on this neighbor business; who will pay their own way, and who will study these projects for themselves, with a view to putting our Congregational church work on the same substantial foundation as business has already provided for its interests. Communicate with the writer at Room 512, 287 Fourth Avenue, New York City, for particulars.

Remember, the commencement of every neighborly relationship is a friendly call. None will bring you more satisfaction than the one I hope you will pay to our neighbor, the Mexican.

SOME NOTES ON MEXICO

By GEORGE A. PLIMPTON

In response to our appeal for his impressions of Mexico received recently in a trip to Mexico City, Pres. Plimpton of Ginn and Company, Publishers, has kindly sent us the following "notes." Frankly, we like his attitude toward the present governmental problems, and toward those of the Union Theological Seminary as well.

SECRETARY OF STATE KELLOGG'S letter has created a sensation not only in Mexico, but also in this country. The real reasons for this letter have not become public. It is most unfortunate that the relations between Mexico and the United States should be interrupted, especially at this time, when it looked as though a new era was opening up for Mexico. President Calles, formerly a teacher, undertook the office of President under great difficulty, with no money in the Treasury, civil servants unpaid, with obligations to merchants and others, and by strict economy, by savings during his period, has paid the civil servants and merchants and established a budget, with the object of accumulating a fund to be used for the payment of the interest on the bonds. What he has done financially is stupendous, as any one concerned with great problems will admit. His educational problem is this—out of 15,000,000 people 12,000,000 can neither read nor write. With such a population any general with money can establish a revolution. One only has to read the history of Mexico since Diaz to realize how true this is. Because of this, Calles' policy is to do something for the education of those 12,000,000 people for whom nothing has been done heretofore.

DR. HOWLAND AND SOME OF HIS THEOLOGUES

The Evangelical Seminary of Mexico City is but seven years old. Thirty-five of its graduates are already in the ministry. The quality of student is constantly improving, as the evangelical institutions that feed the school recover from the Revolution. Several branches of the Christian Church coöperate in the support and management of this union seminary. Dr. Howland is President. He needs funds for the removal of the institution to a new site west of the city. A full apportionment will enable us to meet our share.

Another great problem that faces him is the question of the ownership of the land. In some of the states —one in particular I remember—there are eighteen millions of acres and 600,000 inhabitants, seventy-eight persons own in fee simple more than half of the land, while 90 per cent of the people do not possess one square foot of the soil. There was a time sixty years ago when the Church owned nearly three-quarters

ONE OF THE BEAUTY SPOTS OF THE WORLD

A daily feast for the humblest inhabitant of Mexico City. Where can its equal be found? Mt. Popocatepetl (17,800) is on the right (see our cover) and Mt. Iztaccihuatl (17,300) on the left. This is a view taken not far from the new site of the Evangelical Seminary. The town in the foreground is Amecameca.

of the land, but laws have been passed preventing the Church from acquiring real estate. The Church land now all belongs to the Government. It is this land question that has caused more or less friction. The Americans who own land there are subject to the same regulations as the Mexicans themselves, and this matter is being thrashed out more or less by a commission whose object is the division of the land to make it possible for peasants to acquire land. As in China, as in India, as in Turkey, and even in our own country, you will find "China for the Chinese," "Turkey for the Turks," "India for the Indians," "Mexico for the Mexicans," and "America for the Americans." Each country wants to work out its own salvation independent of foreign influence.

Mexico certainly is to be congratulated in having such a clear-headed, forcible, progressive president. Mexico is our next-door neighbor and we ought to be the best of friends. We should coöperate with Mexico in helping her solve her problems for our own sake, if not for the sake of Mexico. It is a dangerous thing for America to have across the border twelve millions of people who can neither read nor write.

My college classmate, John Howland of Amherst, 1876, is head of the Union Theological Seminary, and has been in Mexico for forty-two years representing the Congregational Board of Missions. He is interested in education and in the uplift of the people and has rendered heroic work. He tells me that the Protestant movement was begun in 1872 by Father Agues and Father Palacios, priests who became Protestants. They had the coöperation of the British and Foreign Bible Society, and later on of the American Bible Society. Subsequently, most of the Protestant sects came to the field. The result is that there are now about six hundred Protestant churches in the country with over one hundred thousand members. The Y. M. C. A. is well organized in four cities—Mexico, Monterrey, Chihuahua, and Tampico—and this work is very nearly self-supporting. There are fifty denominational schools in Mexico City, and I was extremely pleased to see the large audiences and the apparent interest shown by the people, and especially the equipment. Certainly this Protestant element ought to be a sort of leaven to the whole lump of Catholicism.

Another interesting thing is what is called the Nationalistic Movement in the Church, where some of the members have separated from the main Catholic church and established what they call a Nationalistic Church. This, however, is not a Protestant movement, but among the Catholics themselves. Just what it will amount to no one seems to know.

I found that the Union Theological Seminary has a contract for ten acres of land—$21,000. I went out and inspected this land and was very much pleased with the location. They have already paid $10,000, so that they are paying 6 per cent interest on $11,000. Full payment must be made by July 25, 1926. I looked over the budget of the Seminary, and I think it is a wonder that they can run the institution on such a small amount of money and yet do such effective work. I was very much pleased with the body of students whom I met. As none but native Mexicans can preach, the importance of this Seminary cannot be exaggerated, especially from the Protestant standpoint.

AMERICA'S CONTRIBUTION

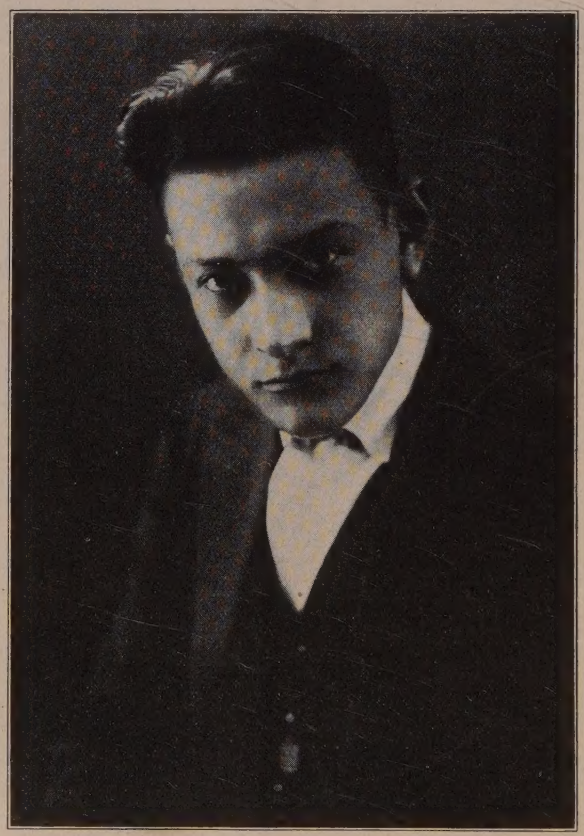
BY ALBERTO REMBAO

Mr. Rembao is a product of the Board's work in Mexico. In his boyhood he attended our school at Chihuahua, graduated with honor from Pomona College (where he won the Phi Beta Kappa key), was for two years the Principal of the Colegio Internacional at Guadalajara, and is now studying for the ministry at the Pacific School of Religion in Berkeley, Cal. We have good reason to believe that he writes from the heart.

THE writer is a spiritual son of the "Mexico Mission," a product of those forces laboring among the Mexican people for the coming of the Kingdom. Colegio Chihuahuense, Rio Grande Industrial School, Pomona College, Pacific School of Religion have, from the very early years of his life to the present moment, moulded and directed his destiny and character, raised him from the tepid plains of anonymity to the energizing uplands of service and labor for his people. And as such he is saying his "good word" for his spiritual mother.

It is well to be optimistic. It is good to go through life distributing "good words" for good causes; but it is better to be truthful and sincere, to season our idealism with common sense and to make it an attainable goal. So, the writer is about to think for you around the question: "Have fifty years of effort in Mexico been in vain?"

Firstly, then, what have been the tangible contributions of the Boards behind the Mexico Mission to the Southern Republic's good or ill? "Thousands upon thousands of dollars," answer the reports and archives. "And what else?" inquires the cynical friend. To answer to that "what else?", it is well for you and me to stand at attention, for the first human contribution appears in the pages of Mexican Congregationalism's history dripping Calvary's redemptive blood: Stephens, martyr of Ahualulco, first offering of the American Board, heads the procession. And then come the rest: Howland, Wright, Eaton, Case, Wagner, Bissell, Fritts, and many others of the first missionary generation down to the newer ones, among whom buds out one of the consecrated Lorbeers—name that covers the whole missionary world. And the women missionaries! Miss Long, Miss Hammond, Miss Meserve, Miss Gleason, Miss Dunning, Miss Prescott, the senior missionaries' wives, "Dona Anita" in the first rank; all of them have left their imprint in the life of many a boy or girl. One at least, I am sure, of these boys has been claimed from the social garbage can for Christ and his brothers through the efforts of one of these consecrated and self-denying women of God. And on this side of the border: the Healds in New Mexico and Arizona, the Cases in California, give us material for pages and pages of inspiring report. Thus the Boards have given Mexico women and men who went there to sink themselves into an apparently hopeless human conglomeration: Stephens, the martyr; Howland, the many-sided preacher, evangelist, teacher, carpenter, mason, printer, architect—everything!; Eaton, the statesman and administrator, who moved among governors in the exclusive days before the Revolution; Wagner, missionary of the unhospitable mountain and the torrid valley; Wright, the "shepherd of men," that difficult trade! And then, Alden Buell Case, that imitator of Christ, to be in whose company is to be in heaven.



ALBERTO REMBAO

What more, besides men and women? Three or four anæmic schools, always on the verge of ruin for lack of funds and teachers; one humble dispensary, built to the memory of Stephens; the splendid church buildings at Guadalajara and Chihuahua; our share in the promising Union Seminary and other interdenominational enterprises. And . . .

THAT'S ABOUT ALL in the realms of the physically tangible.

But what has been the REAL contribution of our American Congregationalism through these men and women, through these gifts that became church and school and hospital buildings? Ah! You have preached the Gospel of Jesus Christ, Our Lord, to that corner of the world, so near and still so far from you—Mexico. And that would be enough, if there were no other contributions. You entered a field where Romanism (a Romanism that you don't know nor comprehend) "controlled the market." We Protestants are there now offering "better goods," a religion that involves personal experience, that changes the physical and spiritual life of the individual and transforms it into a person, son of the Father and brother of Christ. On a minor scale, we are precipitating a Mexican Trent. Mexican Romanism has to offer a better religion than the one of formalism and fear, and it will.

Again, indirectly, you have sowed the seeds of government of the people through the numerous churches and congregations, where the most humble brother has a say in matters ecclesiastic. (The labor unions are effecting the same result in their realm.)

And the fruit of said contribution? "Yours not to ask the reason why." You have done your part and you have done it well. The rest remains with the Lord and with this now embryonic Mexican Protestantdom which the writer represents. And yet, even the critical eye cannot but see. There are some thirty churches and congregations with almost one thousand communicant members in our field, in an area populated by some two million people. One Congregationalist Christian to each two thousands of people! But each one of these Christians is a missionary in his circle! The watchman of Mexican Seir answers the cry that thunders through the night, saying that "the morning cometh."

Interdenominational statesmanship at Cincinnati rendered the superb northern field—Chihuahua—to our Methodist brothers. Well done! We Protestants of modern Mexico are denominationalists "by accident"; we are not divided. The greater physical resources of the other denominations—Baptist, Methodist, and Presbyterian—have brought forth bigger results. We have not produced, as they have, besides ministers and educators of national reputation, governors, representatives, senators, and even ministers and secretaries of state. But our humble, deficient schools have produced and are enriching the field with men and women who show in their foreheads a distinctive mark—that of the leader. Our men and women are the silent yeast that leavens the whole lump. And today you will find them, wherever there are Mexicans, silently and patiently laboring for the coming of the Day; humble, ill-paid, ill-trained, if you will, but with that supreme wisdom that teaches one to preach the Gospel. Space forbids setting forth deeds of consecration and martyrdom on the part of these "natives" who will eventually displace the American forces in Mexico. Let us pray for the quick coming of this event.

Certainly, the spiritual and real contribution which Christian America has sent along with her money and women and men: the good will and fraternal spirit that moves the Boards and their constituencies to think about and of us, the "heathen tribes"; that contribution, we dare proclaim, has been and actually is the seed of the Kingdom. Fifty royal years of sowing for the King! Watch the mustard tree rise up to heaven!

DRYING UP A SEAPORT

BY CEDRIC E. CRAWFORD

Mazatlan is an important distributing center used by almost every kind of salesman on the West Coast of Mexico. Anti-vice as well as vice has its representatives there, and there are the missionaries of the Woman's Board of the Pacific and a missionary family of the American Board. Mr. and Mrs. Crawford were appointed in 1920 and took up their station at Mazatlan in January, 1922.

SHORTLY after the presidential election, an anti-vice society was organized in Mazatlan. A comprehensive scheme was worked out along the lines of High License, for reducing the number of saloons. Zones were mapped out and many reforms proposed. Great emphasis was placed on getting these centers of vice away from the schools and factories. The prime movers were some of the most prominent men of the city, and the leading clubs, lodges, and other organizations, had official representation. The Governor of the State and the Mayor of Mazatlan sent cordial letters, endorsing the movement most heartily.

Things went along with perfect smoothness until the plan was sent to the City Council to be enacted into law. Then was there heard a sickening thud! In spite of all the fine promises, the net result obtained was the closing of one saloon across the street from a cigar factory, and the granting of licenses to two new ones! One of these was within one hundred meters of a school! No wonder the daily paper, whose owner had written the proposed regulations, came out with this headline: "Official Approval is the Graveyard of Reform!"

But hear the sequel. The Society kept on working. Here a saloon and there another, too near

MAZATLAN, SINALOA, MEXICO. LOOKING NORTH

This view is taken from a point not far from the American Board's residence. The W. B. M. P.'s present school is at the left of the cathedral, on the plain, within the city.

Mazatlan is the chief distributing center of the West Coast. The American Board began work here in 1918 under Rev. and Mrs. Harold Barber. Mr. Barber died here on duty in 1919. Mr. Crawford took his place in 1922.

school or factory or church, was closed—only to be opened in a few days on some technicality of the law. Yet the Society persisted, until at last twelve of the worst centers had been closed for good.

Then Labor spoke out. It was magnificent! I remember less than three years ago visiting a small ranch. The people were too excited to pay much attention to preaching, but courteously invited us to stay. They were stirred up about their wrongs, and that very night expected the messenger who was to bring a petition for redress that was being circulated. As we waited in the hut, whose walls were only a fence made of poles that did not reach to the thatched roof, tongues were loosened and we listened to a recital of grievances: emissaries sent from Congress to investigate conditions in the State, murdered; labor leaders murdered; lands heartlessly taken away; terrible injustice in rents and taxes; a list too long to reproduce. At last the messenger arrived with the precious document. It was read amid approving nods and exclamations. Then came the signing. The wavering flame of a primitive oil lamp lit up their features as one by one of that humble group took his seat at the table to write his name or make his mark.

I recall one in particular—an old man with a face crossed and seamed by a thousand wrinkles, and in the brain behind that face a remembered wrong for every wrinkle. He planted the forefinger of his left hand securely on the place they showed him for his signature, and dipped the pen. But this slight diversion gave opportunity for a doubt to enter his mind, and he inquired again if that really were the place? Having been assured that it was, he dipped again, but the finger involuntarily wandered off, and he had to ask once more. This was repeated, perhaps, a half a dozen times, until at last he managed to sign. I remember thinking how typical he was of the multitudes of his class—fumbling, groping, not sure of the way, but tremendously sure of one thing, that the time had come to do something.

Less than three years! And now Labor is changed from suppliant to dictator; their man in the President's chair, their voice on the farm and in the city, heard throughout the land, speaking in no uncertain terms on a variety of subjects: such as peace, an adequate program for the education of the masses, efficiency, honesty and economy in government, and *temperance!*

Here is a list of things the National Federation of Labor, backed by 1,200,000 votes, recently demanded of Congress.

1. A law closing all places where liquor above 18 per cent content of alcohol is sold.
2. Refusal of all permits after three years.
3. A law to forbid foreigners to engage in the liquor traffic in Mexico.
4. Compulsory instruction in all schools in the effects of the use of intoxicants.

In Mazatlan that same voice has spoken: "The Unions gathered in this Convention conceive that alcoholism is a highly detrimental agency in the carrying out of the social program outlined by all the workers of the world, and consequently it constitutes one of the most powerful enemies that it is proposed to combat with all the means counselled by the strategy of the Labor movement and scientific instruction, for the implanting of a social order that shall have as its result the formation of a more healthy and just humanity." The City Council was requested to order the closing of all saloons from 4 P.M. Saturday until 8 A.M. Monday, and the Unions pledged all their strength to the enforcement of this law, if passed. It passed! And it is still in force.

Of course, this is only a beginning, only a short step toward prohibition, only a feeble promise of success in the tremendous prob'em of enforcement should prohibition go into effect. There is a long road ahead, perhaps just as full of tumbles and hard knocks as that of a child that is learning to walk, and with the same need of a sympathetic guiding hand. But please God, there is also the same sure hope of success if the American churches will extend that helping hand. Put into every Mexican town a "little church on Main Street" of the same kind that Dr. Frank Crane says was responsible for prohibition in the U. S. A., and there will be no doubt as to the final outcome.

MAZATLAN, WEST COAST, MEXICO. LOOKING SOUTH
On the hill above the beach at the right is the American Board residence

IF THEY, WHY NOT WE?

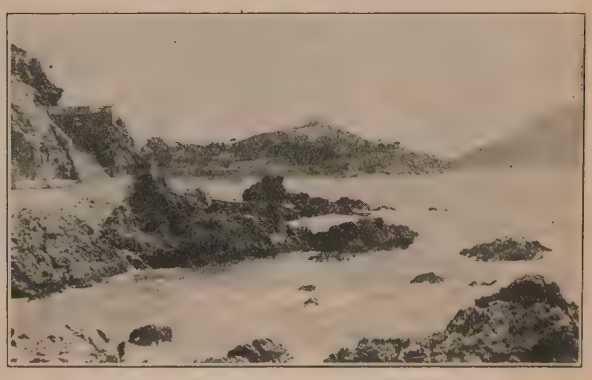
BY HELEN STREET RANNEY

Mrs. Ranney, the Executive Secretary of the W. B. M. P., recently returned from a tour of the West Coast of Mexico, visiting especially Mazatlan, her Board's center of work. She has caught the vision, as all do who study that field.

CALIFORNIANS are fast waking up to the fact that while the Exclusion Act has this year kept out 147 Japanese who might have been coming in, over the southern border have been flocking Mexicans at the rate of 150,000 a year—newcomers, not so literate, clean, moral, or healthy. In view of the more stable conditions for business under Obregon and Calles, and especially with rumors of untold possibilities of wealth in Mexico, not only in the mines but latent in the soil, and also to study the home conditions of these immigrants, committees of several Chambers of Commerce have gone down for surveys. With like progressiveness, a deputation from the Southern California Conference journeyed down the West Coast as far as Tepic to study the religious and educational situation.

It was at the Richardson Construction Company's hacienda at Esperanza in Sonora County, where we were fortunate enough to be entertained as guests, that we first saw the gigantic scale in which capital from the States was developing the land. The Yaqui River was virtually turned into their canals, with the result that on their million acres where they had pulled up and burned the giant cactus and mesquite and had plowed and harrowed with traction engines, there were miles of wheat as far as the eye could reach. There were also orchards of grapefruit, so sweet that they could be pulled apart and eaten without sugar, like an orange; and 140 acres of luscious cantaloupes, the fruit a month ahead of that of the Imperial Valley. A $10,000,000 dam in the mountains is being considered to insure against ever having a shortage of water. A bold plan for an artificial lake, around which will be the residences, hospital, school, and golf links, is gradually being made a reality.

To turn from the material accomplishments on a big scale to our mission work is disheartening. One questions seriously, Why? The missionaries are doing their part splendidly. If Congregationalists were all as in earnest in pushing the work of Christ as these New York business men are in business and making money! Why, instead of going ahead in a large way, has the Mexico Mission been cut down every year in its appropriations—this last year $11,000? In the State of Sonora there are only two native pastors. There should be six. One missionary who had put over thirty years into the most self-sacrificing work in Mexico in the intense heat, sleeping on the ground often in native huts, eating native food, enduring separation from family, said these were as nothing to seeing the work into which he had put his life blood, cut. Not to be able to man town after town where are rare opportunities takes the strength out of the veins of our representatives. Do we realize that this West Coast



SOME OF THE ROCKS OF MAZATLAN

has been given to the Congregationalists alone to develop? An adequate program in Mexico is needed to appeal to these men who are planning comprehensive business schemes, and if it is worthy they will help, but Congregationalists must get behind it first.

Some day a higher school of education giving especial training in agriculture, mining, teaching, business, as well as the arts, should be located in the right place on the West Coast of Mexico. We can hardly realize what this would mean to Mexico or to the United States in the new class of leaders turned out; the increased understanding between the nations and the raising of the standards of the West Coast. What an investment for a philanthropically minded man or group of men with unmeasured returns!

There is an educational renaissance in Mexico. Obregon and Calles both are in favor of pushing education. What is needed most is character building. That is the special contribution of our boarding schools, where the teachers can get near to the boys and girls and live with them. There is the opportunity to teach religion and all that goes with it, which cannot be done in the day school, as up to the sixth grade no religion can be taught. This law affects the Catholic schools also. The priests of the Catholic Church charge such big fees for the marriage ceremony that many of the peons are not married. This, of course, leads to all sorts of evils. Many of the priests themselves are not moral leaders of the people who look to them for guidance. Drunkenness is only too common. The beggars, the illiteracy, the disease, all call for the clean, upbuilding, straightforward, thorough teaching in our schools.

The new school at Mazatlan has grown rapidly in spite of the shabby and dark building in which it is housed. At present there are sixty-four in attendance and no room for others who want to come. It is hoped that early in the fall the new building which should house a boarding school can go up. Twenty thousand dollars is needed yet. Miss Wagner has been wise and efficient in her development, and hopes to add a grade each year until she has High and Normal School work. Then she will be training leaders. As it would be the only High School in the State of Sinaloa, save at Culiacan, the capital, some distance away, it would draw many ambitious girls and teachers in the making. All but seventeen at the school are paying tuition. The rest are earning their way.

Unless one has been on the ground and seen the drunkenness, immorality, suspicion, superstition, lack of thoroughness, want of concentration, and the unselfish, loving service, and then seen the shining faces of our teachers, Mexican and American, and the happy, orderly, busy children who are learning the way of cleanliness inside and out, of honesty and truth, one may not realize the opportunity and service of these schools in character building.

The Mexicans are not a stupid people. They are bright, sensitive, courteous, friendly, artistic, and susceptible to fine things. With the right training of leaders there is a notable and bright future for Mexico. Instead of cutting our work, just now is the time for a large and up-to-date program on a par with the material development. Which shall it be?

THE TEACHERS

Miss Wagner, Directora, third from the right

The new and promising school of the W. B. M. P. at Mazatlan, on the West Coast of Mexico. $20,000 is called for to complete the new building project.

THE TAUGHT

La Scuela del Pacifico, Mazatlan

OUR MEXICAN MISSIONS IN CALIFORNIA

By CHARLES C. HAWORTH

Mr. Haworth, who lives at Puente, Cal., is the Superintendent of the Mexican missions of the Congregational Conference of Southern California. He says that if he had only known California as well as he now knows it, he might have insisted upon being born there; but instead, he started life in the "good old state of Indiana." He was raised in Kansas, educated in Iowa, served as missionary in Cuba for a while, and is now studying the Mexican problem in one of the growing fields of Congregationalism.

We have asked for this article from him in order that our readers may feel the close relationship between the work below the Border with that above.

FOR hundreds of years the Mexicans have lived their simple life in their beloved land of beautiful scenery and salubrious climate. These generations there have developed an intense love of country. Not until succeeding revolutions created intolerable conditions, and the demand for labor in the United States caused by the World War offered them unheard-of wages, was there much immigration into this country from Mexico. The suspension, for a time, of the contract labor law and of the literacy test brought into the United States a sudden heavy influx of Mexican laborers. The fact that they find many of a kindred people and the same language in the Southwestern States, and that the climatic and living conditions are similar to those with which they are familiar, makes the change for them comparatively easy.

This immigration has gone on at a rapid rate until it is estimated that there are now in the United States from 2,000,000 to 3,000,000 Mexicans. While most of them are in the southwest, yet many are scattered all over the United States, being employed principally on the railroads. Since the population of Mexico is about 13,000,000 to 15,000,000, there are from 15 per cent to 20 per cent of the entire population of Mexico within the United States. Do you get a vision of what it would mean for the future of Mexico if one out of every five of her inhabitants should become really evangelized through contact with evangelical Christianity while in the United States and then return to Mexico? What an opportunity for service God is placing at our very doors!

THE FIELD AND FORCE

In California are some 250,000 Mexicans, about 1/10 of the population of the State. Among those living in the Pomona Valley, east of Los Angeles, is the work of the Congregationalists. In the villages where we are working reside some 5,000 of these people. To minister to their spiritual and moral needs we have four full-time workers and two student helpers. The time of the superintendent is pretty largely taken up with the extension work. He has a portable moving-picture machine and has a regular circuit, which he covers every two weeks. Free entertainments with the pictures are given and a short Christian address is sandwiched in between the reels. Voluntary offerings are taken which about cover the cost of the pictures. Friendly relations are established with the people, and thus an opening is secured for bringing to them the Gospel message. Gospels and tracts are distributed and they are engaged in Christian conversation as the way opens. The attendance at these services is from 40 to 200, according to the size of the camp where they are held. It is the plan to introduce strictly religious services in these camps in the near future.

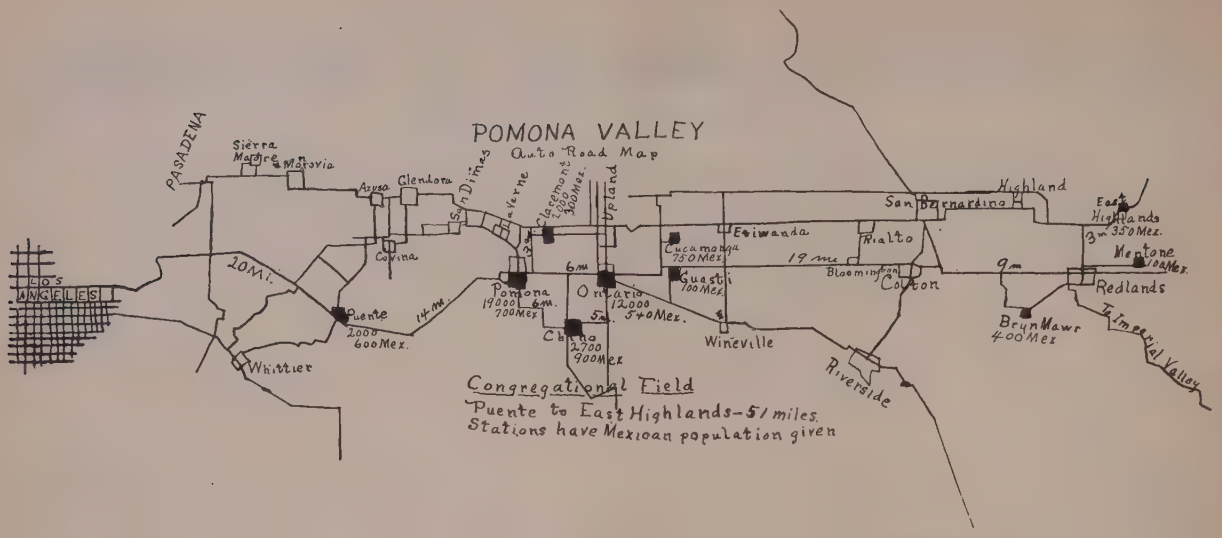
There are two organized Mexican churches—one at Pomona and another at Chino—with 96 members. We have three Sunday Schools with 145 members and two Christian Endeavor Societies with 40 members. Work is carried on in eleven places at present, and the attendance at all our services the first quarter of this year was 7,431. The churches are not able to be self-supporting, but they contributed towards self-support last year $1,021.48, of which about $600 was for pastoral support. Some among them are tithers and are glad to do all that they can for the Lord's work. Others have not yet learned the blessedness of giving.

NOT AN INFERIOR RACE

Frequently the homes of our Mexican friends are models of neatness, and they often have flower and vegetable gardens in all the available ground about their little houses. They are of an artistic temperament, and love music and art, in which they are gifted. They are not an inferior race, but have suffered four centuries of misrule and oppression, to free themselves from which the past revolutions have largely been misdirected efforts; but if they made no effort to obtain better conditions, we might doubt if they were worthy of them. Among them are men and women of noble ideals who are capable of long-sustained, sacrificing efforts to attain these ideals. When touched by the refining and ennobling influences of the Gospel of Jesus Christ, they become loyal members of his Kingdom and worthy to be citizens of any nation.

OUR LEADERS, RESULT OF MEXICO MISSION

Our leaders in the work are all the result of our missionary work in Mexico. Many members of our



MAP OF MEXICAN WORK OF SOUTHERN CALIFORNIA CONFERENCE
The black squares indicate the centers of work

churches in Mexico have come to the States and been lost to our denomination, but not to the cause, for they often find a church home with some other denomination. The changed conditions of the people here of course make some changes in the work from that done in Mexico, but in the main it is very similar. Conversion to Christianity means for them a changed life and is manifested in that way where it is fully accepted. It is the greatest force which comes into their lives for betterment and uplift and the most effective agency for social improvement and Americanization which can be employed.

The majority of Mexicans who enter the United States come with the idea of only a temporary residence here until conditions in Mexico are better and they have earned enough to return and live in the beloved homeland with comfort. They do not come with the idea of remaining and becoming American citizens. Among many there is a decided sentiment against such a step. However, their stay in California is often lengthened out to ten, fifteen, or twenty years, and the longer their stay, the less is the probability of their return to Mexico.

The children are required to attend school and make good progress in English and the other studies, but Spanish is used among themselves. Some elements of American life, which are often not the best, they take up with quite readily.

OUR DUTY TO OUR MEXICAN POPULATION

They are an indispensable part of our population. Our industries in the Southwest could not go on without them. Our vegetables and fruits are largely produced by their labor, as well as many of our public improvements. They care for our railroads, and many of our comforts and conveniences are won by the sweat of their brows. Is our debt to them fully paid when we give them a fair living wage? Are they not among those for whom Christ died? Do we not owe them the best we can give in educational, moral, and religious opportunities? Even though the immediate prospect of establishing strong, self-supporting churches among them is not bright, yet for their redemption and for our own good we must use every effort to give them the Gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth.

HIS BOOK

BY ALFRED C. WRIGHT

Some years ago a story appeared in the "Herald" that immediately caught the popular fancy. It was reprinted twice in the form of a leaflet. Its circulation was large and the edition was exhausted long ago. As the story is of equal value today as an interpretation of the minds of many in Mexico, we venture to print it again in these columns.

The author is the honored senior member of the Guadalajara Station.

YEARS ago, when Bibles were scarce in Mexico, there lived a little boy in one of the northern states of the republic whose father gave him a book when he had learned to read, saying he had found it among his books and that it seemed to him interesting and to contain good, moral teaching. To be sure of it, they took the book to the village priest, who, for a wonder, declared it to be a good book; indeed, he said it was the best in the world.

So the boy began to read; the more he read,

the more interested and delighted he became, and he learned many parts of the book by heart. He continued reading and learning for several years, until after the death of his father. So he came to love the book, supposing there was not another one like it in all the world. When he was twelve or fourteen years of age it occurred to him one day to take his book with him to school, that he might show it to his teacher. What was his surprise and consternation when the master, throwing up his hands, cried:—

"Ave Maria, boy, where did you get that book? Don't you know it is one of those accursed Protestant books? Give it to me this instant!"

Whereupon he seized the volume and bore it off. The boy cried and begged the teacher to give him back his book; but no, he was told that if he wanted it he must go to the priest, to whom the teacher would take it.

The boy went home inconsolable and wept most of the night. The next day he went to the priest, a newcomer aware of the insidious Protestant teachings of the Bible, who told him that his book had been burned and that he must never read such books lest he be excommunicated by the church.

From that day the boy lost interest in everything. For years he led a careless and even dissolute life, wandering from place to place. At length, while working for a candy maker in El Paso, Tex., the man invited him one evening to go with him to some sort of a gathering; the poor fellow did not know nor much care what it was. As he listlessly entered the room he saw a man standing on a sort of platform with a large book before him, from which he was reading, and he heard some words which he remembered. Instantly breaking from his companion, who tried to restrain him, the young man rushed forward in front of the whole congregation, and stopping in front of the reader, said:—

"Sir, have the kindness to give me back my book. That is my book that you are reading from. They took it away from me years ago, but it is mine."

And he stretched out his hand toward the preacher to receive his treasure, for he had not the slightest idea there could be more than one such book. The preacher, astonished, asked him why he called the book his.

"I can prove to you it is mine," said he. "I will tell you what it says." And he began to repeat passages that he had learned years before.

The result was that they gave him "his book," and it changed his life. He became an honored doctor, lived for years in Mexico City, not far from the place where this is written, a member of an evangelical church, and believing that there is not in the world a book so good as his book.

By courtesy of the American Bible Society, a powerful agent for good in this great field.

A NEW SPIRIT IN MEXICO

By MARGARITA WRIGHT

Miss Wright was born and brought up in Mexico, her father and mother, Rev. and Mrs. Alfred C. Wright, being missionaries of the American Board. She herself was appointed in 1919 after her graduation from Mt. Holyoke College. She is Directora of the Instituto Colon (W. B. M.), Guadalajara.

Recently, while studying at Stanford University, Miss Wright made the following remarks at a meeting of the W. B. M. P. in San Francisco.

Miss Wright
Instituto Colon, Guadalajara

Do you know something about what the Revolution is doing for Mexico? Frank Tannenbaum came back from that country feeling that the Mexicans have a real contribution to make today. He said: "There is a future in Mexico, a cultural future, that may well prove the greatest renaissance in the contemporary world. . . . We need to stand humbly before a people come to life." There is a sort of back-to-the Indian movement among the Mexicans—that is, back to their own heritage; many of the names are being changed from the Spanish to the Indian.

In educational lines there has been much progress. There is now a federal Department of Education. A few years ago the national budget for education was five million pesos, or two and a half million dollars; under Obregon it was raised to forty-five million pesos, or twenty-two and a half million dollars. The people realize keenly that one of the tremendous handicaps of their country is illiteracy. Among the methods started to combat that problem was a school children's campaign, in which each child was asked to teach some one to read and write; also a missionary teachers' movement (native teachers), in which teachers were sent out to isolated regions to bring something of the up-to-date culture and modern science of the world today.

The Department of Education is trying to establish libraries in a great many of the smaller towns. Translations of the New Testament are being circulated in all the public libraries, as the Department of Education considers it a significant book. It is tremendously significant that reading rooms have been established for women as well as men. The big city high schools are trying to encourage courses in practical arts, thus showing women different ways of earning their living; for in the past it has not been considered respectable for women to earn their living.

In an *Atlantic Monthly* article, "The Failure of Democracy in Mexico," Robert Glass Cleland has said:—

"One gladly confesses that a new spirit is abroad in Mexico today which is profoundly affecting the great masses of the common people. It manifests itself in a great variety of ways, chiefly, up to this time, along social and economic lines. But no one can as yet define this spirit or say precisely what it is. It may be like the leaven that leaveneth the whole lump. It may be the forerunner of that ordered liberty and genuine self-government for which the distressed nation has waited these hundred years."

Those of us who have lived in Mexico feel this "new spirit" and would have it end in a truly spiritual awakening. We must not forget that the religion of the people continues to be one of awful superstition. An education that sets free the soul is pathetically needed. We who know the "liberty of Jesus" have a responsibility resting upon us these days.

The Milkman Bringing the Luncheon for the Kindergarten
Instituto Colon, Guadalajara

FOR THE EVERY MEMBER CANVASS

JEREMIAH BUYS A FARM

By HOWARD J. CHIDLEY

Dr. Chidley of Winchester, Mass., at the request of the Promotional Secretary, tells of a good way to prove our faith. We know of many "farms" for sale which are bound to bring far better returns than did Jeremiah's.

THE outlook was far from propitious when the deal was consummated and the deed delivered. Jeremiah was in gaol, and the Chaldean soldiers were girdling Jerusalem with a ring of steel. The land Jeremiah bought was not even within the protection of the city walls. It was at his native village of Anathoth, a few miles away. Jeremiah had prophesied that Jerusalem would be taken, but that the Jews would return. His cousin, Hanamel, took advantage of Jeremiah's faith. He came to him one day in prison and suggested that if the real estate outlook was so promising perhaps Jeremiah might like to buy a piece of land at Anathoth, the old family residence. The wily Hanamel had the prophet on the hip. If Jeremiah refused to buy he would thereby disprove his faith in his own prophecy. If he proved his faith by buying the land, Hanamel would have unloaded a piece of real estate then about as valuable as the land around Liége when the Germans were battering at its gates. Jeremiah bought the land, paid down his seventeen shekels, and Hanamel went off with a smile.

DR. CHIDLEY

It's a perennial tale. Over and over again some Hanamel has held the fortunes of faith cheap. But there has always been some Jeremiah who, from the depth of his prison, has taken the scorner at his word and gladly paid the price of his unquenchable faith.

Here is Adoniram Judson chained in a filthy Burmese dungeon, listening to the sneering question, "Well, what about the prospects of Foreign Missions now?" And Judson's faith, like Jeremiah's, flashed back the immediate answer, "They are just as bright as the promises of God."

There will always be investors in the *Kingdom of God, Unlimited*, even when the bottom seems knocked out of the market, just as Baron Rothschild kept buying stocks during the French Revolution although the streets of Paris were running blood. When asked how he dared do it, he replied, "If the streets of Paris were not running blood, I could not pick up such bargains." The faithful, likewise, are always ready to weigh out their seventeen precious shekels for the Kingdom of God amid the laughter of an incredulous world. After all, that is the real test of our faith. As Rupert L. Simpson says, "If we will not risk a five-pound note for God, it is vain that we speak of resting on him our hope of everlasting salvation." Donald Hankey had the nub of the matter when he said that religion was betting your life on God.

Jeremiah's experience is not far removed from our own. Our beloved Jerusalem of faith is surrounded today by the Chaldeans of atheism, materialism, cynicism, and indifference. It looks as if our spiritual habitation were doomed. Is it worthwhile staking our money on it? There is this at least to be said—we are not in such sore straits as Jeremiah or Livingstone when they made their ventures on God. When Mary Moffatt, Livingstone's wife, died in the African jungle, and left him with his poor motherless children, you can hear him sobbing through the lines of his diary: "Oh Mary, my Mary! I loved you when I married you, and the longer I lived with you, I loved you the more! How often we have longed for a quiet home since you and I were cast adrift in Africa! God pity the poor children!" And then he adds: "For the first time in my life I feel willing to die. I am left alone in a world by one whom I felt to be a part of myself." But he had cast his anchor within the veil, and although the cable quivered under the strain, his faith held. He had staked his faith on "the word of a Gentleman of the most strict and sacred honor. So there is an end on it."

It was the same with Dugald Christie, when they told him he was throwing his life away as he went

out as a medical missionary. But read his "Thirty Years in Moukden" and see what God did with a life that was content to be thrown away. He gladly laid down the price, and God did not put his faith to shame.

If these could stake their very lives on their faith, shall we not match their sacrifice with our money? We Congregationalists have a precious heritage of faith handed on to us by those who staked their all to come to these shores. The secreted graves on Plymouth Hill could tell tales eloquent with sacrificial devotion to God. How much will we stake on the faith of our fathers? How much do we ourselves really believe in God, the living God? Does our faith equal Jeremiah's? I believe it does. We need but the motive, and we shall willingly lay down the price for the prosecution of our work both at home and abroad.

A CAMPAIGN FOR RICHER LIFE

By ANSEL E. JOHNSON

Mr. Johnson, as Acting Promotional Secretary of the Commission on Missions, is charged more than any other single individual with the details of "putting across" the Every Member Canvass this year in behalf of a full Apportionment of five million. Yes, he has our sympathy, but he has more: our coöperation. We mean to help him in every way we can. Hence the space for this article and for the articles that fill the five pages bearing upon our common financial interests.

THE so-called Every Member Canvass is not mechanics in any sense. It is the one best way known by the churches to bring about the enlistment of all our members for two things, namely —the financial support of our world-wide work, and thus the reasonable expression of their discipleship.

BRIDGE THE GAPS

There are two yawning gaps in our common work. One, the difference between the three and one-tenth million contributed in 1924 and the five million dollars so critically needed to maintain the work committed to us, and that we may not be obliged to kill off the growth such work normally produces. The deadly parallel of the other gap must give us light upon both, for it is a fact which no pastor or responsible member may continue to face with frankness and peace of mind, that in the average church from one-third to one-half of our members make no contribution toward spreading the "good news" beyond the bounds of their own parish; and this certainly means at least two things, namely— that we haven't gotten "the vision" over to these members and that they are not functioning as normal disciples of the Master who committed to us this one task.

A PRIVILEGE, OR SELF-DEFEAT

We Congregationalists are privileged beyond most men. An almost matchless opportunity is offered us by our world-enterprise. When you hear or think of the appeal for funds which shall be adequate for the work, does it annoy or irritate you? Of course there is the minor compulsion because you are what you are, but there is absolutely no outward compulsion of ecclesiastical control or organization. You are utterly free to respond to the appealing need. When you hear the appeal you will not defeat yourself with any sense of teasing. I wonder if you are willing to pause and sense it a moment as the privilege of your opportunity, to give it a new, deeper sanction in mind and heart, and the whole range of your life as a privilege? This is one of the greatest needs today concerning this whole proposition. Men are buying what they want most.

The family next door buys an auto, though they cannot get a piano for the growing children.

If you will—that's it—underwrite it as your privilege you will thereby release new forces in your life and have a great, new power in winning adequate participation by others.

THE WORK

Our World-Wide Work is an undertaking to carry the "good news" effectively to the unprivileged people of the world.

We have not built up an organization "out of whole cloth." Every one of our missionary agencies was born of a vital lack in the lives of a great body of folks not otherwise ministered to whose elemental need was the knowledge and practice of the Gospel.

THE MOTIVE

Facing that need, our fathers and mothers throughout the last three centuries gave sacrificially of themselves and their money to inaugurate and maintain this body of service, impelled by the spirit of our Lord and Master in performance of the task he committed to us.

OUR SHARE

We are responsible for our share in the work of giving to the unprivileged folk of the world the knowledge of the "good news."

This share of the work reasonably lies over against that which the members of our fellowship have initiated and maintained (often alone and pio-

neering) in our homeland and in distant lands and among strange people.

We are not alone in this great work, but by the integrity of our Christian manhood there is a part which is our share. This is distinctly ours, and this share we are under the most sacred obligation to accept with frankness and good spirit and to carry through with high purpose and adequate plan and effort.

YOUR MISSIONARY DOLLAR SPELLS SOULS

Your missionary dollar goes further than almost any other dollar you have. Our Congregational people never speak properly of "contributing money for Boards." The money we pledge and contribute for missionary work is for folks. The meaning of your missionary dollar is life, and more life to others. Without the ministry made possible by your dollars these lives lie beyond the lifeline.

Half the world without a doctor. Half the world without Christ. Beyond the terms you speak—Apportionment, Every Member Canvass, Missionary Society—lie souls. Life in types similar to those you are familiar with, but no Christ. But by your pledge and contribution, through you and the personal ministry of your missionary partner, in crowded city, in the vast areas of the frontier states and out to the ends of the earth, your missionary dollar spells souls.

This is just as it happened last August: The four children sat in a room the evening after mother's funeral. They four must provide for the expense of her sickness and burial. Lillian was not very strong; had chiefly taken care of mother the last months. Henry was doing well in his business. John had a little family and he himself had had a surgical operation a month before. Grace was earning good wages. They had four parts to share, but Henry instantly said he would take Lillian's, and then, most of John's, and help him to carry the rest. Grace said she wanted to pay her full share, and that mother had hoped for a certain other little thing, and she would do that. Lillian said she could and would keep the home for the other two. So it was done, friends—apportioned—but the stronger gave more because he was stronger.

We must appeal to you who are willing to do more than your share, as measured by a general average response. Will you, because you are stronger, increase what might be regarded as a fair pledge to the most generous gift possible?

GLAD TIDINGS

BY CHESTER B. EMERSON

Dr. Emerson of Detroit has had the rare opportunity of studying first hand the various phases of our common task at home and abroad. He shows here the comprehensiveness as well as oneness of our field and work at home and abroad, where there is a "Gospel on the march."

THE angels sang at His birth, "Behold I bring you good tidings of great joy which shall be to all people." The tidings were that Immortal Love had taken hands and feet and was walking and working among us. Would that all men might sing as the angels sang. Through the centuries science and invention have multiplied our contacts and dependencies until any one who has eyes can see that physically we are all a world people. So Christians in every country and every century have been teaching the fact that we are also spiritually one people and they have underscored their words with their lives.

The church is continually cleansed by those unselfish souls who year after year have made no compromise with those cults of gain and might which curse the world, but have with identical mind and heart directed themselves to the discipleship of Him whose approval is the richest reward of living in their occupations and professions. So also has the church been sanctified by those men and women who chose the heroic life of His missioners in foreign lands—losing themselves in out of the way places of the earth, that therein His light might shine also.

DR. EMERSON

Sylvester Horne summed the issue: "It is the world empire or nothing. The Cross must claim sway over all continents and islands and oceans, or its glory is departed. That is why evangelism is so essential in any true interpretation of our religion. It sounds the universal note. It levels in faith all barriers. It has a regenerative imagination. It is fired by patriotism for humanity. The passion for souls is its mainspring. Material space is nothing. The soul of England or America is of no more consequence in the sight of the Son of Man than the soul of Tahiti, Central Africa, or Labrador. Evangelism means the love of man as man."

The church and every member of it must take seriously the commission to preach the word to every creature. We must be anxious to

equip and support Christ's armies in the field. We must be eager to hear news from the front. Money must go forward to provide ammunition that batters down the entrenched ignorance, superstition, degradation which have obtained for centuries. If the progress of the army is not as rapid as we could wish, all the more reason is there for more adequately supporting their enterprise.

But so must we set our house at home in order. We shall, of course, not be so interested in the Chinaman abroad that we ignore him in the laundry here. We shall not be so eager to send the Gospel to the Turk abroad that we leave him in rotten tenements and backward in opportunity here. We shall not be so enthusiastic for the souls in Tahiti that we have no zeal to protect the immigrant from exploitation in our slums here. We shall not be so vociferous to convert the Japanese in Tokio that we cannot rebuke bitterness and injustice against them here. They who hear the good news in a native land and turn with uplifted eyes and expectant faith to these shores must not find the good news here a mockery and a lie.

We will go to business and encourage men to maintain a Christian standard in the midst of manifold temptations to clutch and cheat and crush; to industry, and insist on a more democratic spirit in its control, upon a wider and juster distribution of its profits, upon a more humane regard for those who mind the machines; to public offices, and demand a righteous stewardship of public property and public morals; to chancelleries, and exert pressure for the principles of patience and forbearance and courtesy in international relations; to military bureaus, and convince them that the Cross is a more powerful weapon for peace than armaments; to courts, and inspire them to uncompromising standards of justice and equality for all men before the law; to schools and colleges, and tell them that God wants men first and utility afterwards; to society, with its bruised and broken bodies, its foul and fallen lives, and say to them: "Come to Christ, and coming, be at rest." "Though your sins be as scarlet they shall be white as snow."

This is a critical time in history. The forces of intellectual apostasy, of material well-being, of political subterfuge, of race hatred, of class consciousness, come on with hue and cry to crucify our faith in God and our trust in each other. We must have a militant message to greet them. "Do your worst! You cannot kill the spirit which is divine and eternal. Crush it today—you will crown it tomorrow. You cannot go on hating and killing indefinitely. You must learn to live with each other. For you are all children of God."

Christianity is enlistment under Christ, and then it is a soul with the Gospel of His love on the march. The Church is a conquering army. We are out to conquer the world. Have we heart for the fight? We shall win our battle only in a faith that bears all things and endures all things and gives all things. A faith that is undergirded by the power of God and directed by the will of Christ.

E. M.. C. CAMPAIGN SUGGESTIONS

The Fall promotional plan consists of two factors which are aimed to be helpful to all our pastors and churches in their E. M. C. Campaign.

First—carrying the story by human voice—getting the message of the Missionary Teams so far as possible to a large part of the constituency of every church.

This is not a plan of predigested food. As always the plan depends utterly upon loyal, studied coöperation.

Every church should learn from its State Superintendent the plan made for its sharing.

Big results may be expected.

Speakers on the team will include a home missionary, a foreign missionary, a speaker on the enrichment of life through Stewardship, and others, who will present the local and state work and methods.

The whole program will be designed to inform and inspire.

The second factor of the plan is the provision of new promotional literature (listed in detail on the next page), which should be ordered early of your State Conference office.

This literature is created to help you where you need such help. There are really three pieces, but each should be used in a distinct field.

We want to help you to help the 50 per cent who give nothing for missions to see the vision and get the satisfaction of sharing.

A financial statement of the receipts, expenditures, and critical needs of our Mission Boards is available in "Budgets of the Congregational Missionary Societies."

Prayer and planning, publicity and persistence will win our goal.

ROGER W. BABSON SAYS:

One dollar spent for a lunch lasts five hours;
One dollar spent for a necktie lasts five weeks;
One dollar spent for a cap lasts five months;
One dollar spent for an automobile lasts five years;
One dollar spent for water power or a railroad lasts five generations;
One dollar spent in service for God lasts for eternity!

NEW PROMOTIONAL LITERATURE FOR USE IN FALL E. M. C. CAMPAIGN

I. *"Survey for 1925–26"*

Intended for general distribution. The distribution ought to be adequate but not wasteful. This is intended to inform all our people covering the whole sweep of our World-Wide Work.

The four pages present the four forthgoing streams of our ministry to all the world.

The inner spread presents this work in the Homeland and Overseas.

Every pastor and Every Member Canvass leader will wish to know it intimately. It should be placed in the hands of every constituent.

The spread may be used as a poster in the classroom or vestibule.

II. *"Money and Life"*

A leaflet, envelope size, on Stewardship.

These pages present the secret of success and happiness of an increasing number of our people.

It contains a sheaf of living pictures of their belief in the purpose and practice of Stewardship as the high privilege of the humblest as well as the more able.

This also is for general distribution. It is intended not as a patent device to extract more dollars, but to inspire the enrichment of our lives.

III. *"The Every Member Canvass Step by Step"*

This has been re-edited.

It gives a simple, straightforward outline of procedure for planning and carrying through an Every Member Canvass.

It shows what to do and each step is presented in relation and sequence.

No pastor or E. M. C. leader can afford to be without it.

It answers your questions, suggests your action, prompts complete and effective methods.

IV. *"A Fraternal Greeting"*

A four-page leaflet, envelope size, *for enclosing* by pastors or E. M. C. leaders *with their budget letters.*

An attractive bit of inspiration, magnifying the Church and the members' relation to it. It ought to help both ways.

V. *Other Items*

The usual accessories will be provided in new form, namely, Family Information Cards and three different Pledge Cards.

New Electros will be available, to cost 25c. each.

For convenience in ordering, all the items are listed on an order blank. For samples and order blank apply to your State Superintendent or write direct to the Commission on Missions.

All the above material will be furnished free except the electros, which are 25c. each. Order electros from the Commission on Missions only.

A CANVASSER'S SLOGAN

"We can do it if we will," said the men of the haystack, our first foreign missionaries.

"We can do it *and* we will," said a later world Christian, Samuel B. Capen.

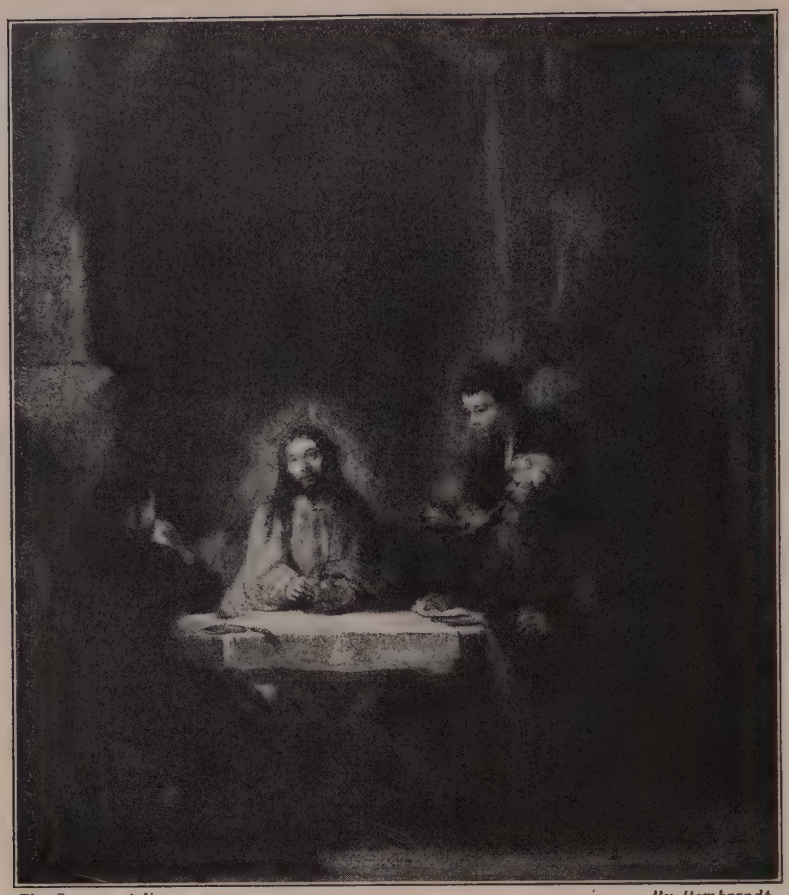
"If" and "And" — there's a difference.

WE CAN DO IT! What a positive ring!

Why spoil it with that little insignificant, but all too insidious "if"? "And" is so much bigger. "And" indicates something more.

We can do it
AND
WE
WILL.

Fit this to your concrete job this week.



The Supper at Emmaus — *By Rembrandt*

THIS IS A STRANGE RISEN CHRIST

The Easter songs speak of Him as triumphant, as having conquered Death and Hell, as rising to the glory of Heaven among the angelic choirs.

But Rembrandt reads in the Scriptures the words Christ has so recently spoken to these Emmaus disciples, "O fools and slow of heart to believe," and as he tries to visualize the face of Christ that he may paint it, he sees the Resurrection triumph fade from it and the shadows of melancholy settle down. His Risen Christ is the Christ of Sadness.

What is Christ seeing that He should be sad?

He is looking down the Christian centuries at the wars of mankind, many of them waged in His name.

He is looking at the Christian hatreds that keep men out of His great Brotherhood; at the persecutions, the heresies, the divisions that postpone His day of Victory.

He is looking at the backward and oppressed races of the world and listening to their calls for sympathy and help, almost unheeded by His Church.

He is looking at the childhood of the world, so slowly and painfully receiving its rightful heritage of health and play and inspiration.

He is looking at the youth of the world and longing that His Church might touch the springs of its idealism and claim its service for Him.

He is looking at His grown-up Church of the twentieth century, rich and increased in goods and in need of nothing, and saying, "Lord, when saw we Thee hungry and naked, sick and in prison, and did not minister unto Thee?"

He is looking at The First Church in my town, before which He has set an open door, and He is wondering whether these brethren of His will enter and find their places in the Kingdom of Work and Good Will, which is the Kingdom of God.

He is looking at me, who have received all that the Christian centuries have to give, and He is asking me what I purpose to give in return.

He is looking at my Income Tax Assessment, which represents less than a tithe of what I have received, and is comparing it with the pledge I purpose to make for this year to His Church and Kingdom.

On Every Member Canvass afternoon, when I have pledged my offering to Him, will He smile?

PROF. ALBERT E. BAILEY,
Boston University.

MR. DOLLAR VISITS THE TREASURER

By HAROLD B. BELCHER

The American Board is sometimes criticized by the misinformed for consuming in overhead and administration expenses at home one-half of the money given it for the missionary and his work. Our Assistant Treasurer shows here the fallacy of the criticism, and wins a permanent friend to the Cause. 'Tis a good story. Read it.

A STENOGRAPHER steps to the Treasurer's door with the announcement that a caller by the name of Mr. Dollar desires to talk with the Treasurer. Mr. Dollar is therefore ushered in and opens his conversation as follows:—

"I want to be a missionary of the American Board and devote my whole 100 cents to the foreign work. I hesitate, since some of my friends tell me that you will cut me in half and only use half for the work on the field. I would like to know if this is true, and why you cannot put the whole of me into the field work."

This statement did not seem to trouble the Treasurer, for, as a matter of fact, he had had this same sort of interview many times before, so Mr. Dollar was invited to sit down while the Treasurer took up the answer to his question.

"First, I want to clear up one error," said he, "and that is about sending only one-half to the foreign field. You can be sure that if you give yourself to the American Board there will be but 10 cents of you kept for the work at the home end, and the other 90 cents will go for the real work. But I expect that you are anxious to know just why even 10 cents is held in this country. You will agree that we cannot send every dollar 100 cents strong to the field, and I think that as I tell you what has to be done here, and the way that it is being done, you will feel that the 10 cents is doing real missionary work here at home."

"Suppose that we say, since you are a dollar, that you are composed of 1,000 mills, and I will try and show you just what each of the 100 mills held for work in this country is doing. In the first place I expect that you take the *Missionary Herald,* and even though you pay the subscription price, you must realize that there is additional expenditure necessary in order to produce this magazine. I am sure that you, and tens of thousands of other dollars, would not be interested to give yourselves for missionary work unless it were for the *Missionary Herald.* So don't you think that it is worth while to give 12 mills in order that the *Missionary Herald* and the other publications, like the Envelope Series, may help to enlist other dollars like yourself for the Board?"

Mr. Dollar was a little bit taken back by this statement and could only reply:—

"Of course the articles in the *Missionary Herald* have made me anxious to give myself for the work on the mission field, and I expect that to take 12 mills in order to help the *Missionary Herald* do the same for other dollars is perfectly justifiable.

"But what about this Promotion Work? I understand that this is very expensive and seems to take a lot of money. Must I give up some of myself for this?"

The Treasurer's answer to this question was:—

"Probably you have heard some of our Secretaries in your church, or have had one of the missionaries on furlough tell of the work in his field. You are fortunate if you have, for many more churches want these speakers than we are able to accommodate. You have seen some of the beautiful stereopticon lectures or been thrilled by the news in the Quarterly News Bulletin. Don't you think it is worth while to use 34 mills of you to help this work? We feel it is so, because without it probably you and many hundreds of thousands of other dollars would not be giving themselves for the Board work.

"You are probably a good Congregational Dollar, and you know about the Apportionment and the Commission on Missions. About 600,000 of you dollar friends come to help the Board from the Congregational Church, and so we are very much interested in the work of the National Council and Commission on Missions in helping the churches raise the apportionment gifts to 5,000,000 instead of the present 3,000,000. When that comes, we will have 1,000,000 from the churches instead of 600,000, as now. So the Commission on Missions has asked us to take 20 mills from you to help in this work of interesting the churches in the apportionment for all the societies."

Again Mr. Dollar had to agree to the reasonableness of using part of him to help bring the knowledge of the work to others, but was still desirous of knowing what other use was made of the 100 mills that he could not give into the active work on the field. So the Treasurer continued:—

"Next comes the 12 mills for what we call General Expense. You will admit we must have these rooms here and the office equipment. And you know by being here in the Congregational House we enjoy a rent much less than if we had to hire outside. So this, together with the many little general clerical, etc., expenses, really needs your 12 mills.

"Then we come to the Foreign Department, who must have 10 mills. Their work is to keep in touch with and direct the work on the field, or else it would be going all helter-skelter. Some societies have traveling bishops who do that, and are called part of the missionary field force—but we have our foreign secretaries and offices here that need 1 cent of you for this work.

"And last comes the Treasury Department, right here. Don't you think we ought to carefully and properly account for all of you dollar friends that come to us? And, too, we must keep record of each church so they will have proper credit. Then, we must do the work of getting your 900 mills out around the world—seeing that the fifteen treasurers on the field properly account for it and use it. We must look after the transportation of the missionaries that are either returning from furlough or going out new to the work. Did you know, too, that we have trust funds for many different purposes that amount to over $5,000,000, and, of course, the proper care of these gives us thought and work. So the Treasury Department needs 12 mills of you."

As the Treasurer concluded, Mr. Dollar's eyes brightened up, and he said:—

"Now I understand the reason why you need these 100 mills from my 1,000 in order to enlist other dollars, and in order to really efficiently put to work the 900 mills that go to the field. This is a point of view which I have not realized before, and you can count on me as more than glad to give one-tenth of myself for this Overhead Expense, so that the nine-tenths can count more effectively in the work on the field."

And so Mr. Dollar enlisted in the service of the American Board.

THE MISSION BUSINESS OFFICE IN ACTION

By HAROLD W. HACKETT

Every one is interested in the disbursement of the funds which he puts into missionary work through the American Board treasury. Mr. Hackett, Treasurer of the Japan Mission, throws light upon the matter. He gave up in 1920 an absorbing task of similar nature at Berea College in order to take up this form of missionary service—and he speaks as if he had his hands full.

What Mr. Hackett says, by the way, of the work of a mission treasurer in Japan is true almost in detail of other business agents of the Board abroad.

THE work of the Mission Business Office and officer is concerned with: (1) The accounting and handling of funds; (2) Property—purchase, sale, construction, and upkeep; (3) Purchasing; (4) Customs and transportation; (5) Correspondence and reports; (6) Conferences and committees; (7) General.

I. ACCOUNTING AND HANDLING OF FUNDS

A modern system of accounts is used with cash books, journal, general ledger and auxiliary ledgers, vouchers, receipts, and other appropriate forms. The funds for the work, based on the yearly appropriations, are received from the Boston Treasury Department in the form of Bills of Exchange in denominations of from $1,000 to $5,000 and in total amounts of $10,000 to $20,000 monthly. As local currency is needed to cover expenditures, these Bills of Exchange are sold to banks, exchange brokers, or business firms, depending upon where the best selling rate can be secured. It is often the case that on the same day the rate may vary from one-half to one point among the different buyers, according to their need of American money.

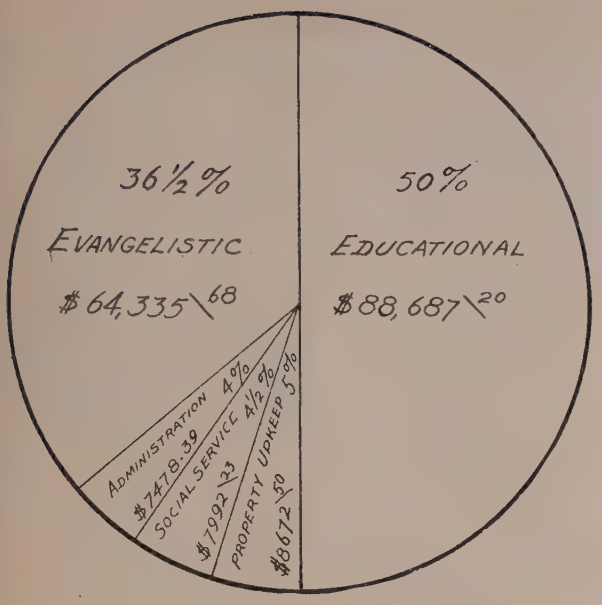
The funds in local currency are deposited on checking accounts in two foreign banks and one large Japanese bank. All disbursements are made through the current bank accounts which give an additional record of all transactions.

The funds are disbursed directly from the Business Office (major payments as salaries, construction accounts, etc.) and through the Station Treasuries. There are thirteen Stations throughout the Japan Mission. In each Station there is a cash contingent fund. Disbursements made by the Station Treasurers are reported to the Business Office and the contingent fund reimbursed. This method allows for periodical recording of the expenditures of the entire work, which gives accurate and up-to-date information for reports, etc., as needed. All disbursements are covered by receipts from the parties receiving the cash or a detailed statement concerning the nature of the expense. These are in turn vouchered in the Mission Treasurer's Office and form the original record in the financial history of the year's work.

Semi-annually, the accounts of the Mission Treasurer are audited by a Mission Board of Auditors. This audit considers the accuracy of the accounts and satisfies the Mission and the Boards that all receipts are accounted for and all disbursements authorized. Semi-annual reports are sent to the Treasurer of the Board at Boston for reconciliation with his accounts, together with any necessary comments. Also copies are sent to the Woman's Boards in so far as the accounts pertain to them. The Treasurer's Report is printed annually for the use of the Mission, the Boards, and interested friends.

The Mission Business Agent is charged with the audit of institutional accounts which have income and expenditures apart from the Board's appropriations. These call for bookkeeping systems suited to the various needs. Here the Mission Treasurer should be able, by experience and training, to render profitable assistance.

Under authorization, various funds are temporarily held for construction purposes, etc. These



DIVISION OF BUDGET, JAPAN MISSION

are ordinarily placed at fixed deposit in the foreign banks for short periods, keeping them apart from the current funds.

II. PROPERTY

In Japan the real estate property of the Board is held under the laws of Japan by a juridical person known as the "Shadan." This is composed of members of the Mission duly elected, who in turn elect officers and a Board of Directors to legalize the action of the Mission and the Board concerning property. All deeds and agreements are in the name of the "Shadan" (with the exception of two properties in Kobe held under the old treaty provisions) and filed in the Business Office.

The registrations, taxes, and all property matters are subject to the laws of the country and must be handled and reported in the language of that country. This constitutes quite a different task than in the United States, even though that procedure may be familiar to the Mission Financial Officer. The tax regulations alone are an Oriental puzzle. The Business Officer, who has a native associate well versed in these matters, is fortunate.

Except in the case of institutions, the purchase, sale, construction, and upkeep of property is in the hands of a Mission Property Committee with advisory powers. The Mission Treasurer is *ex-officio* a member of this Committee. The upkeep and care of property in thirteen different places, ranging over a distance of 1,600 miles, requires considerable attention. As illustrative of property problems: in the Japan Mission there are at present negotiations in progress for the sale of property in 3 different stations; the purchase of land in 2 stations; construction of residences in 4 stations and the constant items of repair. There are also institutional programs for big expansion.

III. PURCHASING

All orders for goods from America come through the Business Office for *visé* and filing in duplicate for ready reference. There is also considerable local purchasing for missionaries in districts farther removed from the trade centers. This service ranges from having spectacles repaired, to buying and forwarding building materials.

This office has also been able to assist the Micronesia Mission in purchasing and forwarding goods from Japan, and also in seeing through Customs and forwarding goods from the United States for the Board workers at Jaluit and Kusaie.

IV. CUSTOMS AND TRANSPORTATION

The goods for missionaries purchased in America, including outfit and refit articles, must come in through the Japanese Customs. This procedure is a real test of character, not to say of one's religion. Duties are high and delays are compounded. However, a knowledge of the Customs' red tape does sometimes effect dispatch and economy. Japan has recently enacted a "luxury tariff," which increases the duty on many articles commonly used by Europeans to 100 per cent of the value. This not only slows up the receipt of the goods, because of rigid inspection, but also increases the cost, and places the Crown firmly on the head of Japan, as the most expensive country in the world in which to live.

Transportation involves the forwarding by mail, express, and freight to different points in the field,

Treasurer Hackett and his esteemed and efficient associate, Sawa-San, in the treasury office, Kobe, Japan.

goods purchased and those received and passed through the Customs, including transshipments for points outside Japan.

The greatest transportation item, however, is the securing of ocean passage for missionaries going on furlough or occasional coastwise trips in Japan or to China. Also during the year there are a goodly number of people going to and coming from points in the Orient who transship in Japan. For these people the Business Office often engages steamship passage, changes their money, advises as to hotels and shops, argues over ricksha fares, etc. This contact with world travelers furnishes no little compensation for the task.

V. CORRESPONDENCE AND REPORTS

The correspondence of a Business Office is one of its heaviest departments. This is particularly true in Mission work, where the stations and missionaries are scattered all over an Empire, and where most financial and business matters come direct to the Business Office. Also there is the correspondence with each one of the home boards, and particularly the American Board's Treasury Department; with missionaries in the United States on furlough whose hearts and accounts are still in Japan; with foreign parties aside from the Board and the missionaries. There is in addition all local correspondence regarding purchasing, transportation, property, etc. Also the business agency issues a periodical bulletin, circular letters, and reports common to such an office.

VI. COMMITTEES AND CONFERENCES

The biggest event of the year is the annual Mission meeting, which considers, among other things, the annual estimates and budget and other financial and property problems. In this Mission it has been the custom for the Mission Treasurer to act as chairman of the Finance Committee, which reviews all financial items, presenting Committee action to the Mission meeting for final decision. Prior to the time of Mission meeting the estimates for the ensuing year have been carefully drawn up by the stations on the basis of present work and needy expansion. The estimates are compiled in the Business Office, reviewed by the Finance Committee, and then voted on by the Mission. This assures careful consideration of the cost of the work involved. In recent years, the Boards have been unable to meet the requests in full and there has been the painful task of cutting down the estimates so carefully arrived at.

The very nature of his work, a knowledge of the facts and figures involved, draws the Business Agent into a great many committee meetings.

VII. GENERAL

In Japan the Mission Business Office combines with it the Treasury Department of Kobe Jogakuin, the large Girls' School of 600 students, in College, Music, and Academy departments. This Institution, with a property valuation of approximately $500,000 and an annual budget of $50,000, presents its own problems of fiscal organization and administration. A competent Japanese staff is employed in the school office, but the Treasurer is responsible for the investing of local funds, the administration of the budget, the system of accounts, the annual report, etc. This institution also has an expansion program, which compels time and thought on the part of all those connected with it. This is doubtless a typical example of other missions where the Mission Business Officer adds to his regular duties the treasurership of an institution.

On some fields the Business Offices of several missions have been combined or associated. In Japan we have not made great strides in that direction. A first step has been made by one Mission Treasurer selling the Bills of Exchange for another Mission, and we hope to enlarge upon this coöperative service. Business agencies located in port cities and trade centers should be able to render important coöperative service and effect efficiency and economy in the administration of the missionary enterprise as a whole.

Another phase of the work of the Business Officer is his contacts with commercial companies in Japan and their foreign representatives. This contact is an important one, not alone from the better service which can be rendered by a happy relation with these commercial agents. It gives a knowledge of the business practice of large foreign concerns and keeps the standards of the Mission Business Office up to par. Also, if a Business Agent is wise enough, he may perhaps do something in influencing the foreign business men's attitude toward the native peoples and toward the missionary cause.

The business side of a Treasurer's work does not preclude an emphasis on the Gospel Message. The very fact that he is not tagged as a preacher ofttimes opens to him contacts and avenues of influence which would otherwise be closed.

A most satisfying element in the work of a Mission Treasurer is the contact with every phase of the work—Evangelistic, Educational, Social Service, Property, Personal. His daily mail brings questions which stretch out in every direction and constitutes a Correspondence Course in missionary work and in life itself. By devoted service he may do "his bit" in carrying forward the line of advance.

The missionary venture is crowded with endless opportunities for him whose direct service it is, to stand in some distant part of the earth as a Steward for the Cause of Christ, which is the purpose of our united effort.

THE FUTURE OF THE AMERICAN BOARD

OFFICIAL STATEMENT

For the Use of Pastors, Promotional Committees and Individual Friends

THE **Past** is secure—nothing can rob us or the world of the glorious achievements of this Board during the 115 years of its history. Let us thank God for that. But how about the **Future?** The Future is in our hands. The Future is **our** responsibility. Whether this historic Board goes backwards or forwards is for us to say, and we shall be saying it in a very conspicuous manner in connection with the next canvass for the Missionary Budget of the Congregational Denomination.

The purpose of this statement is to impress upon every subscriber the fact that a **Grave Situation Confronts the Board** as we enter upon the work of another year. The issue is sharp and imminent. In the judgment of the Prudential Committee of the Board, we have reached a point where definite and far-reaching decisions must be made in respect to the future.

Three Lines of Policy Open to View. It is for the churches to decide between them.

I. THE PRESENT LINE OF HUMILIATING RETREAT AN ANNUAL INCOME OF $1,159,000.

This sum, representing the estimated income of the Board for 1925, is inadequate. It falls short of the actual appropriations by about $100,000. It involves the danger of a heavy, recurring, annual deficit; it compels a policy of disheartening retrenchment for our missionaries in every part of the world. Worse than that—far worse—it forces the Prudential Committee to consider the closing of certain missions, together with a radical reduction of the work in several of our most promising fields. It would appear that we are carrying more work than the churches will enable us to carry. If that is so, some way must be found to draw in our lines, and that in no uncertain fashion. But let there be no disguising of what this involves. **It means a policy of retreat.** It means a broken morale abroad and a humiliating situation at home.

II. THE LINE OF BARE MAINTENANCE AN ANNUAL INCOME OF $1,309,000.

If we are to reach this line, the churches will need to show a gain of $150,000 in 1926. Of this amount, $100,000 is required to prevent a recurring deficit, that is to meet the cost of existing work. The balance, $50,000, is required in order that the worker and the work may receive a "living wage." The line on which we are now operating is a line of slow starvation. It has reduced the number of missionary appointments 33 per cent in five years; it has failed to build suitable houses for our missionaries; it has made impossible proper support for their children; it has borne cruelly upon thousands of native pastors and teachers; it has slowed down or stopped our presses; it has starved our hospitals, schools, industrial and agricultural institutions. The situation is rapidly nearing the impossible. An additional $150,000 is imperative if we are to maintain our missions on the present scale.

III. THE LINE OF GLORIOUS ADVANCE
AN ANNUAL INCOME OF $1,558,550.

This means that the churches will raise the full apportionment of $5,000,000 and that the American Board will receive its full share. It involves a gain from the churches, as compared with 1924, of $410,916.

Consider the glorious possibilities of such an event! The achieving of the apportionment would place us in the atmosphere of a true missionary church, where the Kingdom stands foremost in our thought, the atmosphere of our Lord's last Command. Not that this sum would be adequate. A much larger amount could be used to immediate advantage. But it would mean a new attitude, a new enthusiasm, a new day, eventually a new world. We would leave the low levels of the present, we would no longer consider merely "keeping the Board going"; we would join the hosts of the marching Church. We would be seeking *victory* on every field of the Board.

CONSIDER WHAT WOULD HAPPEN!

The long-deferred work among the Moros of Mindanao would be undertaken—"the best chance the Church of Christ has had among a Mohammedan people for a thousand years."

No longer would Portuguese East Africa appeal in vain for the missionary and all that follows in his train.

The Greek Government would not look in vain for schools of the American Board type. The wonderful openings at Athens and Salonica would be taken up.

Bulgaria would have her Protestant College at Sofia, the Capital, for the training of her leaders in Church and State.

The tribes in West Africa would not stretch out their hands in vain. We should be hearing of "mass movements" in that part of the world.

That extraordinary chance to win the Robber Castes in India, backed as it is by governmental aid, would be ours at last.

Dr. Watts O. Pye and his associates in Shansi would reap those great harvests of souls and be pushing over into Mongolia, a long closed land, but where they are eager for the ministry of the American Board.

Those western states in Mexico, our exclusive field, would no longer wonder why the Congregational people of America care so little for their welfare—Sonora, Sinaloa, Nayarit, Jalisco, and Colima would all be on our happy list. These are a few among many great new things we would attempt.

The vision grips the imagination. It thrills the soul. **And it is entirely feasible.** Shared by all the churches, the financial burden would be light. As one of our Congregational leaders remarked: "The future of the Board is not a financial problem at all. It is a problem of knowledge, of interest, of loyalty to Christ." Some way must be found to present these facts to our churches. This great cause must not be lost in a column of figures. **Congregationalists must be made to realize the grave situation confronting their foreign work.**

The people will respond when once they understand. They do not want the Board to retreat; they do not want the Board to stand still; **they want the Board to advance.**

WILL YOU GIVE THEM A CHANCE?

FAMOUS PYRAMID OF TEOTIHUACÁN

It stands twenty-seven miles north of Mexico City. Probably it was dedicated by the Toltec Indians long before the Conquest to the worship of the sun. On its flat top was the sacrificial stone on which, at least in Aztec days, human victims were offered to the god of war. It bears substantial witness to the glory that once was Mexico's. The race that built such temples must still possess qualities of religious aspiration and endurance.

A cross surmounts this pagan pyramid. The early Conquerors, with their Roman faith, placed it there, and their spiritual descendants have kept it there. We wonder sometimes if, after all, the Latin civilization superimposed upon the people of Mexico is more than a superficial culture when compared with the great underlying Indianism of Mexico.

MEXICO—NATURE'S WONDERLAND

This rare view of Popocatéptl suggests the scenic charm of Mexico, but does it give more than a hint of the richness of Mexico's soil? Upon the land below the Border the entire population of the United States could subsist for years.

The mineral wealth of Mexico is also great, even if we discount the tales that have been the theme from time immemorial. Silver, gold, iron, copper, petroleum—what other land of equal area has been so exploited? Stockraising, too, on a large scale witnesses to the vast grazing opportunities of Mexico.

Will the people of Mañana Land ever develop the natural resources of their country? Yes, say our evangelical Christian leaders, if given that which makes for political stability and popular education.

MEXICO—A LAND OF OLD CHURCHES

This is the Cathedral at Tepozotlán on Lake Chapala, near Guadalajara.

Mexico abounds in great churches which loom as monuments, not only to the missionary enthusiasm, ecclesiastical imperialism, and architectural skill of the early Catholic leaders, but also to the lavish devotion of the masses to their Church. The latter may have had their spirit broken by force, bribery, intrigue, diplomacy, treachery even, on the part of representatives of the Church, but they have inherited from the Catholic Church a certain reverence for religion.

Yet the worship of saints and madonnas so absorbs the devotion of the people that little time is left to think about God. Mediæval the Church has been, mediæval it will remain, unless some vigorous, liberalizing movement can compel it to spiritualize its influence upon the masses, Mexico's most fundamental need!

Photo by Ewing Galloway, N. Y.

A HUMBLE HOME IN MEXICO

A typical scene in an average country home. Mother is making tortillas with little Fernando standing by. Note cactus and bamboo fence, and adobe wall; also the "metate," the mortar-like stone, and the combination pestle and rolling-pin, also of stone. The tortilla, a sort of baked pancake of maize flour, is the Mexican's staff of life.

The women of Mexico can grind corn on a "metate," cook tortillas and frijoles, raise families, launder clothes on a rock near the creek, make the most exquisite laces and the finest of drawn work, with equal skill.

Albeit their religious background is pathetically meager, may God bless the work for the mothers of Mexico!

© *Ewing Galloway, N. Y.*

A CHILD IN A CACTUS LANE

This dear little fellow is hedged in on two sides at least, but if he is like Young Mexico of today he will eventually get out into a broader, freer atmosphere. We covet for the Kingdom this boy, who is father to the man.

Mexico is in desperate need of men. The new program of political stability, of just division of land and labor, of nation-wide education, of the rehabilitation of the Indian and the development of a vigorous middle class—all this calls for good team workers of intelligence, patriotic devotion, Christian vision and love. In so far as we can help produce such, let us begin early with the child.

The West Coast (including Jalisco on the plateau) has many thousands of children who fall within our field. Yet few are reached for lack of friends and funds.

FOLK DANCING CLASS, INSTITUTO COLON, GUADALAJARA

The three Woman's Boards of the Congregational denomination support schools in Mexico, the oldest and most advanced of which is this "Instituto" of the Woman's Board of Missions.

We have just had our attention called to the mothers and children of Mexico. Could any better way be devised for the thorough Christianization of the minds of Mexico's mothers or the life and activities of the future leaders of the land than the boarding school conducted by carefully chosen women of evangelical faith and culture, Mexican as well as American? Here there is an atmosphere charged with cheer and charm, with purity, fidelity, and love. Here education is made but a means to an end: Christian character devoted to service.

GYM CLASS, COLEGIO INTERNACIONAL, GUADALAJARA

Calisthenics and athletics are one of America's distinctive contributions to Mexico's educational program. Not only do they inculcate a readiness to perform manual labor, but also a spirit of fair play. They develop, too, a power for team work. We little realize the spiritual influence of a gymnasium in a school like this.

Who will equip this institution with gymnastic apparatus? A full apportionment for the foreign missionary work of the churches would not only make possible the equipment of a gym, but also a plant and staff adequate for the times.

This Colegio is the highest—and only—training school for boys that the American Board has in Mexico. It deserves our best at this hour.

FRA BARTOLOMÉ DE LAS CASAS, THE "APOSTLE OF THE INDIANS"

This is a famous painting by Felix Parra, who, we are told, was a Mexican. It hangs in the National Gallery of Mexico City. It tells the story of a good Spanish "padre" who, soon after the Conquest three hundred years ago, bore upon his heart the terrible sufferings of the Mexicans at the hands of their European conquerors. This defender of the Indian stands apparently in the doorway of an Aztec temple, while the poor wife of a murdered native clasps his knees in her agony of sorrow, imploring protection and peace.

The Church of Christ today, however its branches may be named, has a great mission to the millions of descendants of the Indians of Mexico. When we can show the sacrificial love and faith of this priest, we shall share in the restoration of a noble race to its former glory—and beyond.

LET US COÖRDINATE OUR MEXICAN WORK

By JOSIAH H. HEALD

Dr. Heald of El Paso is the Superintendent of the Spanish-speaking work of the Southwestern Division of the Congregational Home Missionary Society. His plea is based upon a long lifetime of observation and experience in his field. Few, if any, can speak with greater weight on a theme that must soon call for concerted action.

A CURSORY survey of the Spanish-speaking work being done by the Congregational agencies reveals the fact that we have several widely scattered pieces of work under several agencies. The American Board has work in Spain, the Philippines, and Mexico. The American Missionary Association has work in Porto Rico and New Mexico. The Congregational Home Missionary Society has work in Florida and the Southwest. The two California Conferences have work in their respective fields. Altogether the denomination has nine separate pieces of work conducted by five independent agencies.

Another cursory glance reveals the fact that none of these pieces of work, with the possible exception of that in Mexico, is at present large enough to make a unit containing the various elements necessary to constitute a self-sufficient whole. It looks as though we had no denominational program and were going at the job in a piecemeal way.

While each piece of work is well worth doing, its value is limited because of its incompleteness. The question presents itself, Will the resources of the denomination make possible the development of each of these isolated pieces into a respectable and self-respecting whole? If not, would it not be wise to make a survey of these unrelated fragments with a view to their combination or coördination?

Manifestly most of these separate pieces of work are too far apart for coördination. Those in Mexico and the Southwestern United States are in a broad way contiguous. Moreover, they deal largely with the same group, viz., Mexicans.

The fact that the fields in Mexico and the Southwestern United States are contiguous, and the people kindred, and in some cases identical (members of our churches in Mexico coming to the United States and *vice versa*), gives *prima facie* indication that coördination may be possible and advantageous, although distance makes close coöperation impossible.

Our field in Mexico is now confined to the West Coast States (including Jalisco), where a vast territory with a population of 2,000,000 has been assigned to the American Board. Although greatly handicapped by lack of money and workers, the Board is doing a splendid work in this field. Its staff of workers consists of 18 missionaries, 5 associate missionaries, and 48 native workers, including 10 ordained and 7 unordained preachers, and 9 men and 21 women teachers. It maintains 8 schools with 423 pupils, and coöperates in the Union Theological Seminary in Mexico City, of which our veteran missionary, Dr. Howland, is President. It has 16 organized churches with 733 members, 26 Sunday schools with 1,141 members, and 29 places of regular meeting. A small dispensary is maintained. All of this work, the influence and power of which is almost inconceivably far-reaching, is maintained on an annual budget of $54,000.

Turning our gaze across the line to the Southwestern United States, we find that in New Mexico the American Missionary Association has a boarding school (the Rio Grande Institute) and four social settlements (usually with day schools) in rural towns. This excellent work is carried on by 15 teachers and workers.

In the same field, with the addition of West Texas, the Congregational Home Missionary Society has 5 churches with 308 members, and conducts regular services in 12 different places, having a staff of 6 workers, including 1 American and 4 Mexican ministers and 1 social worker.

The Southern California Conference carries on an important work in the Chino Valley, with a working force of 2 Americans and 5 Mexicans, 4 of whom are part-time workers. There are 2 organized churches with 87 members and 133 Sunday school pupils. The main emphasis has been placed on social work. Community plants are maintained in Claremont and Puente, and work is carried on in connection with several public schools with the aid of moving pictures and other agencies.

The Northern California Conference has one Spanish church besides a work federated with the Presbyterians.

The entire work in the Southwestern United States has a budget of a little over $25,000, or nearly half of that in Mexico.

When it comes to the coördination of our Spanish-speaking work, it is evident that, like charity, it should begin at home. The work in Mexico has a great advantage over that in the United States in being conducted by one agency. The great glaring need is closer coördination and coöperation in the work in the United States. Such coördination presents no insuperable or even serious obstacles if resolutely undertaken.

Coördination between the work in Mexico and that in the United States is more difficult, but still possible to a certain extent. The following suggestions present a practical approach to the problem.

HOW APPROACH THE PROBLEM

1. The workers should familiarize themselves with the work in each other's country.

2. Acquaintance between workers in the two countries should be promoted where possible. A joint conference on the border to consider their common problems and compare methods of work would be of value.

3. An interchange of workers is sometimes possible to the advantage of both sides. This would prevent our native workers from drifting into other denominations.

4. An attempt should be made to follow up church members and adherents who pass from one country to the other and put them in contact with churches and pastors. Where no Mexican church exists in towns in the United States to which immigrants go, they should be recommended to the fraternal interest of American churches. An effort should be made to cultivate greater interest in and responsibility for our Mexican brethren on the part of American Christians.

5. The educational problem should be carefully studied, with a view to coördination and coöperation. Elementary students coming to the United States might be taken care of by the Rio Grande Institute; those of advanced attainments, at Pomona and other colleges. The Union Seminary at Mexico City might render valuable service to students for the ministry from the United States.

There is, however, manifest need of a joint school on or near the border for training Christian workers from both sides of the line. The Rio Grande Training School at El Paso, formerly maintained jointly by the American Board and the New West Education Commission, was well conceived and served a great purpose. Its abandonment was a severe blow to the work in the United States. Such a school might now be wisely promoted in coöperation with the Y. M. C. A., which desires a means of training workers.

6. Nogales, Ariz., being the port of entry for our workers in Mexico, might be made a liaison station between the workers in Mexico and those in the United States. A home should be provided there for missionaries passing back and forth, and for those needing temporary relief from the heat of the West Coast. And our missionary at Nogales might well be made the agent to help out missionaries in Mexico, both as to their personal passage and that of their supplies across the line.

Few realize, probably *none fully realize,* the momentous character of the Mexican problem—Mexico, a great country with vast resources and a population of 16,000,000 struggling out of ignorance, industrial slavery, and antiquated ideas of religion, needing and welcoming the help we can give along all these lines if rendered in the spirit of brotherliness and not of condescension; our own Southwest with a vast Mexican population providentially placed where we can help them, and must either lift them up or trample them down. Surely our workers in Mexico and the United States are dealing with separate parts of one problem, and the solution will be helped by closer contact of the workers and closer coördination of the work.

EAST EL PASO CONGREGATIONAL CHURCH

Rev. E. R. Parra stands in front at left, with white book or paper in his hand

CHIEF CENTERS OF OUR COMMON CONGREGATIONAL MEXICAN WORK[1]

LOS ANGELES, CAL.

Southern California Conference conducts Mexican work in 11 places in Pomona Valley; 2 organized, but not self-supporting, churches at Pomona and Chino; 2 pastors and 1 church missionary. See Mr. Haworth's article.

NOGALES, ARIZ.

Trinity Church, whose pastor is also executive secretary of the International Social Service Bureau, a strong interdenominational welfare force both sides of the street, which serves as Border. Neighborly service to 13,000 last year. Pastor also of great help to Board's missionaries passing through this "port of entry." A strategic center.

ALBUQUERQUE, N. M.

(A. M. A.)

Rio Grande Institute, Albuquerque. Outstation Plaza schools and social welfare work at Cubero, Marquez, San Mateo, and Seboyeta.

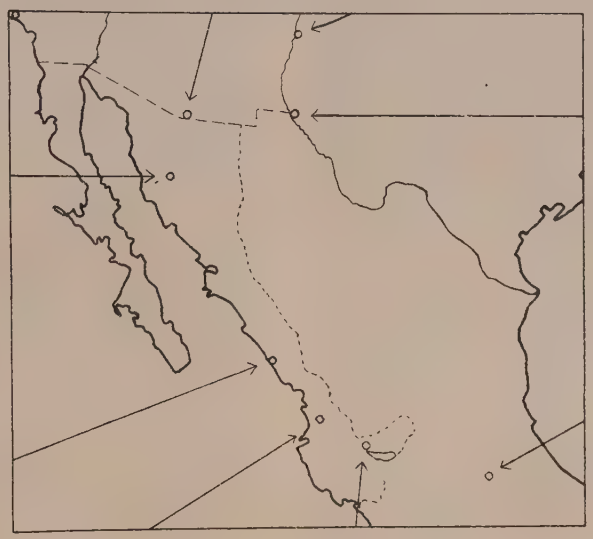
(C. H. M. S.)

Local American church, Albuquerque, with special plans for Mexican work. Institutional church work at Gallup.

HERMOSILLO, SONORA

(A. B. C. F. M.)

General missionary for West Coast. Also W. B. M. I. school, "Instituto Corona." 92 scholars in primary and secondary grades, with musical and literary departments; 2 American and 5 Mexican teachers; 1 Mexican church and 2 outstation churches.



EL PASO, TEX.

(SOUTHWEST DISTRICT OF C. H. M. S.)

Two Mexican churches; strategic center for social welfare work as well. See Dr. Heald's article.

MEXICO CITY, D. F.

(A. B. C. F. M.)

Center of all union evangelical work. Union Theological Seminary, union press, union university in prospect. Board has only one family there at present.

MAZATLAN, SINALOA

(A. B. C. F. M.)

One resident missionary family. Also W. B. M. P.'s school, "Escuela del Pacifico," with 75 scholars in primary and secondary grades. New site recently secured. Funds for building solicited. 1 Mexican church and 5 outstation churches.

TEPIC, NAYARIT

(A. B. C. F. M.)

Newest station of the Board (1923). One missionary family, one Mexican church.

GUADALAJARA, JALISCO

(A. B. C. F. M.)

Oldest and largest station. 3 missionary families and 6 unmarried missionaries. "Colegio Internacional," boys' school, primary and secondary grades, 60 scholars, 9 Mexican teachers.

"Instituto Colon," girls' school, supported by W. B. M. Kindergarten, primary, secondary, and commercial departments. 128 scholars, 4 American and 14 Mexican teachers.

2 organized Mexican churches and 5 outstation churches.

[1] The dotted line on the map encloses our special field on the western side of Mexico. The arrow heads point to stations where we have work. The lines extending from the arrows are supposed to lead the eye to the names and stories of the places in the surrounding text.

ALVAREZ

By KATHERINE MAYO

This story is taken from Chapter 25 of Katherine Mayo's book, "The Isles of Fear: The Truth About the Philippines." (Harcourt, Brace & Co., N. Y. See Bookshelf.) The author and the publishers have given their consent to our using it in this way, and our hope is that those who read the story will secure the book from which the story is taken. Whether we believe Alvarez solved his problem in the right way or not, the story of what he did is not without its inspirational power. In him the spirit of America in the Philippines is personified.

Our readers will remember that the Board has asked many years in vain for funds enough to begin work among this people whom Alvarez loved—and died for.

NOW for a people of character largely antipodal to that of the Christian Filipino. Now for the inhabitant of the other end of this 1,150-mile-long archipelago. Now for the Moro—the man of the Far South.

Without General Wood's name, and the faith the Moros bear him personally, the peace could never have been kept. Yet without some strong lieutenant stationed by the powder-magazine itself, to see and quench at birth each sudden burst of flame, peace had scarcely been possible. Each needed the other. And so, where our American Executive was powerless to place a helper, Fate gave him a helper of whose existence, perhaps, he scarcely knew—and with Fate's own scorn of likelihood.

Young Alvarez—Milton Alvarez—was an American. His mother came from St. Paul, Minn.; his father from Spain. Young Alvarez was lean and dark and aquiline, with clear and strikingly large gray eyes, a high-bridged, high-bred nose, a Spanish mouth, a leader's jaw, and a free lift of the head that, out of the blue, gave you the word "hidalgo."

In earlier days he would have made a great gentleman and soldier, a great saint and martyr of the Roman Catholic Church. As it was, his star and finally dropped him down on Zamboanga, western tip of the island of Mindanao, to run the branch made him an American born, trained him as an engineer, broke him in in Hawaii and in Mexico, concerns of a firm of American traders.

God knows how it could have happened—what was the meaning of it all. The Moros say God sent him. Meantime, he worked along on his job, opening trading stations, establishing sawmills, planting cocoanut groves, stimulating production among the people—and always, by instinct, living his way into their lives.

A scholar by nature and habit, he soon mastered their tongues and their peculiar written Arabic. They were wild men—poor men—men always in danger and surrounded by wrath. A simple folk and friendless.

And he, Alvarez, seeing all this, put into his dealings an extra measure of good will. He gave them fair prices for their few wares, helped them escape the human sharks that forever beset them, showed them how to save something of their own. Or, where they had already fallen into a trap, he would drive off the enemy, if that might be, and lift the victims out.

So throughout the island of Mindanao and over the Sulu Sea the Moros came to know and trust Alvarez, and finally to make pilgrimages to him, bringing their mystifications, their troubles, and their fears.

As for the man himself, definite orders from his firm required that he "steer clear of politics." For the firm's investments were heavy and they would not jeopardize their fortunes by mixing in the troubles of the day. All firms, all governments, indeed, give like instruction to their representatives in Moro land.

And all but Alvarez obeyed.

But Alvarez could not compass it—if "steering clear of politics" meant standing quiet on the sidelines watching brave men baited, gagged, and done to death without a sporting chance.

Not that he used his principal's time for such matters. Not he; he did his firm's work well. But he took no time for himself, cutting his hours of sleep till scarcely enough remained to keep his body and soul in fellowship.

And the Moros sought him always more and more, until it seemed that he had dealt with every phase that trouble could take in those troubled and fear-harried lives.

Yet, in the end of the third year, it chanced that a new plea reached him. The plea of an orphan girl of noble blood, shut away in school and promised in marriage by her old uncle to a man she abhorred.

"I cannot marry him," she said. "My father would never have asked it of me. But my father is dead. My father was the Datu Rajah Muda Mandi, friend of America. And now, in my distress, I hear of an American who is the friend of all Moros. Of him, being helpless, and for my father's sake, I beg help."

"Who is this girl?" Alvarez asked of the head men.

"Who, indeed!" they repeated. "We do not know. Speaking of the flesh, she is our great Datu's daughter—Rajah Muda Mandi's little daughter,

whom we most dearly cherished. Rajah Muda Mandi was the strongest ruler we ever had, and the wisest. Had he lived, we had not so lacked counsel. But since he left us, we have marvelled concerning her. For she is so altogether good, so calm, so gentle, so purely loving and so sweet—so full of kindness without a cloud—that none of us has seen her like in woman's shape. And we question if an angel, for Allah's ends, can have taken woman's form."

On these things all agreed, speaking with a hushed and special reverence.

Then Alvarez went to the guardian uncle, asking him to consider the hardship to his little niece involved in such a match; and, having talked long and patiently, he departed with a mind at rest, believing his point won.

But again, after some weeks, the messenger returned. "My uncle presses harder. He does not relent," ran the girl's entreaty. "I have heard of your intercession, but it has not availed. Again I implore your aid, for I cannot marry that terrible old man."

Once more Alvarez went to the uncle, this time with heat, for he felt himself tricked. And in the course of the argument thus provoked, he perceived with stupefaction an unimaginable thing: the uncle believed that Alvarez wanted the girl for himself. So, clearly, believed all the other Moros present—men of rank and office among their people.

"No!" cried the American. "God is my witness. No! I have never once laid eyes on your niece nor spoken to her. I know nothing of her except her distress under your harsh hand. And as for marriage, be sure that I shall take no woman till, after years passed and my work here done, I go to live in my own country."

Through the black, glittering veil of the Moro's eyes the hint of a smile gleamed and was gone. He answered at length—suavely. But under his words still appeared his unchanged mind. In the other's most desperate denials he still saw nothing but awkward manœuvres to reduce the sum of gifts by Moro law payable to the guardian of the bride.

Baffled, furious, Alvarez flung hot denials back. At last the Moro laughed aloud. As the two men parted, their eyes met like the clashing of drawn knives.

That night Alvarez sat late at his desk. Midnight still found him there, the strong breeze from the ocean teasing his heaped-up papers, and pushing eternal mosquitoes back into the dripping heat. One o'clock—two o'clock. Careless as ever of time, he worked on—till, out of his own immersion, he grew suddenly aware of a small, thick, scurrying sound—growing—growing—of little hastening feet and sweeping garments—of a presence, a stifled cry, a rush, and a veiled girl's figure crouching at his feet.

In the doorway now stood an older woman—a Moro of rank, as her dress and bearing showed.

"I, too, am a daughter of Rajah Muda Mandi," said she, breaking the breathless hush. "My little sister, there, would come to you tonight. It was not fitting she should come alone. Our uncle says that he will give her, in the morning, to that man. And our uncle keeps his word.

"If there be no way of escape, then she will go now and kill herself. I will take her, quietly, where it may be done. But first, she would come to thank you. It was needful to wait long till she could steal out unobserved, while those who watched her slept."

Alvarez stared at the speaker—statuesque, sombre, dispassionate. And then he stared down at the little gasping figure at his feet, all swathed and hidden in its veil.

In that one moment his whole life cleared before him. He saw, as a vision, the purpose and the end.

Brought from the width of the world to this far, hidden place, his soul and brain had heard a voice that no other creature seemed to hear—the call of a wild, strong people in the agony of death. Now alone he stood between them and their persecutors.

In one bleak glare of light he surveyed the road ahead—barren rock, beset with hatred, lies, and violence, crowded with hopeless labors for a friendless cause—a road lonely as death and as bitter, with death at the end. As he looked, it was as if a hand pointed out his mortal bonds—his personal desires—his hopes of place or ease or love. In a sort of ecstasy of immolation he seized them all, tore them loose and flung them behind.

From that point on, he was always to know his way, without one shadow of doubt.

As to this child at his feet, because of his championship, she had already been named too often in talk. Now, behold her under his roof, and at night.

And his life was pledged to the service of her people.

Therefore, for his part, what yesterday was madness, today was a command:—

"If your sister consents, I shall marry her before the sun is up. So she will be my wife, and safe," said Alvarez to the elder woman. "Then tonight you shall stay here. Myself, I will sleep outside, so that no one enters. Now, do not lift her veil till I am gone."

Four years later, Alvarez told me the story, beginning in the small hours of the night, on shipboard in the Sulu Sea.

. . . . . .

Since my return to America word has reached me of the sudden death of Alvarez.

His last letter contained this passage:—

What power General Wood has—and it is not one-tenth of what it should be—cannot be used to aid this unhappy country without a storm of protest being raised and much dust thrown in the eyes of America. No power but the United States Congress can now save a people standing on the threshold of extermination. I have done what I could and somehow I feel that my end is near. My hope now is that you—remembering what you have seen here—will tell America.

OUR RESPONSIBILITY IN THE PHILIPPINES

Our work in the Philippines has been emphasized so strongly in all the appeals of the American Board that this new map of Mindanao will be but an old story. This is as it should be. We trust the day may never come when "Mindanao," with its million people, is less than a household word in every Congregational family.

Davao was opened in 1902 and Cagayan in 1915. Cotabato ought to be opened at once, both for the Filipinos crowding into that fertile plain, and for those Moros that can be reached in part from that center.

At Lake Lanao, too, there should be a station established with the Moros only in mind. Some day special funds will be forthcoming for this Moro work, we fully believe. God has not placed us in Mindanao, so close to a Mohammedan people, without some great purpose.

At Davao there is a central church and several day schools. Here our work for the non-Christian highlanders centers. A mission hospital is also doing its bit at Davao.

In Cagayan another mission hospital is developing. There, too, is the Woman's Board's Bible School. The station's evangelistic work through a chain of churches and Bible schools is notable.

Our leaders are trained at Silliman, in Dumaguete, just across the channel; also at Manila, where the "finishing touches" are given.

Our mission force is lamentably small. Dare we name it? Fourteen! and four of these working outside of Mindanao!

MINDANAO IN 1837

By OTIS CARY

NEARLY ninety years ago Mr. Dickinson, a member of the American Board's Mission in Canton, visited the Philippine Islands. Merchants in Canton who were friendly to the propagation of Christianity had fitted up the brig *Himmaleh* and sent it forth in order "to obtain information respecting the maritime parts of the countries of southeastern Asia and the islands in that quarter, to distribute portions of the Scriptures and religious tracts wherever that could be done advantageously, and to open the way for establishing new missions." Mr. Dickinson was connected with this expedition, and the *Missionary Herald* of July, 1838, gives that part of his journal which tells of what he saw in the island of Mindanao, where sixty-five years later the Board was to begin work.

FROM THE JOURNAL

"*April 23, 1837.* At nine o'clock this morning we were within three or four miles of Samboangan, a Spanish town on Mindanao. Our captain proposed going ashore. We at first hesitated on account of its being the Sabbath; but all things considered, it was concluded to go. We afterwards learned from those on shore that our Sunday was their Saturday, the Spaniards having come to the Philippines around Cape Horn, while we had come the other way, which would make a difference of a day.

"*24.* Went on shore in the morning just as the people were returning from mass. It was a novel and interesting sight to see a large number of natives, men and women, walking away from church in neat and clean dresses. . . . The complexion of these people is the dark-brown of the Malays, but their features are better than those of the Malays. Occasionally a fine countenance is seen among them. In manners and in activity of mind they seem to be superior to any other inhabitants of the Archipelago I have seen, a fact which is owing probably to the influence of the Spaniards and the Catholic religion; for they are all Christians, as they call themselves, and all speak the Spanish language as their vernacular. The change that has been wrought in the religion and manners, and particularly in the language of 7,000 people, appears extraordinary until it is remembered that the Spaniards have been here three centuries.

"*25.* Before sunrise we left the vessel for a long walk, intending to ascend, if possible, some of the hills or mountains. . . . We reached an elevation of six or eight hundred feet, and then had a wide and beautiful prospect as the reward of our five miles' walk, if indeed we had not already been rewarded abundantly at every step of our way without this superb summing up of the whole in a prospect so well worth beholding. There were in sight fifteen or more islands, large and small. The largest was Basilan, with its peak and its fading outline of hills and shore stretching away to the northwest, too lovely an island to be, as it is, the abode of pirates. The river could be seen winding its way gracefully to the sea. The green hills and plains immediately below us exhibited a beautiful picture. The town and the ships were barely visible over the tops of the trees growing near them. And further off, on the right hand and on the left, the dark forest extended unbroken to the distant sea."

Bagobo Dandies

A LITERAL TRANSLATION OF A LIBERAL

The following is the translation of an article published in the "Madrid Liberal" on last Easter Sunday by Sr. Don Jaime Torrubiano Ripoll. It extends a welcome to Protestants and calls for a better feeling toward the same in Spain. It is a welcome word to many evangelical leaders who have had to endure not mere annoyances, but actual persecution all their days. The article has grown out of a "reactionary wave" that passed over Spain recently, wherein "the clerical forces, feeling themselves to a certain extent favored by the military directorate, have been working exceptionally hard to enlarge their control over the schools, the press, the government, and, in short, the nation." Their measures have awakened the protest of some courageous voices, one of whom speaks through this article. The article was translated by Rev. Wayne H. Bowers of Barcelona, Spain.

"THE NEW PROTESTANT TEMPLE, AND FREEDOM OF WORSHIP"

Our catholics want cabarets, but not Christian temples. Who are the protestants? A catholic edified by the protestants, but not edified by his own people.

IN Madrid they are opening cabarets, dancing halls, and innumerable centers of corruption, where our young men and our old men are weakening and degrading themselves; but not one of our catholics rends his garments, and our pusillanimous ecclesiastic authorities keep on peacefully enjoying their state appropriations and their similar incomes, without allowing their digestion to be disturbed, or a wrinkle to appear on their faces, or their heart action to be affected. The owners of these centers of corruption are catholics—apostolic Roman catholics—or perhaps prominent fraternity members or knights of some pious denomination. The patrons of these establishments are, the great majority of them, perhaps all of them, apostolic Roman catholics; and there are plenty of the Luises,[1] many fraternity members and many catholic students, alongside of an abundance of anti-clericals.

We have no desire to antagonize these places nor these customs. We simply speak of facts, and we assert that the ecclesiastical regimen in power would continue to live in the most blissful peace, in the presence of this corruption of our manhood, unless some unfortunate Torrubiano would occasionally appear, some foolish Quixote, bent on contradicting that celebrated saying of Cervantes: "We have run up against the Church, friend Sancho; the Church, which degrades so many people and plunges them into despair, as they see that they cannot destroy that hidden power which in the name of Christian doctrine has succeeded in deadening the finest aspirations of the soul of Spain!"

But on the contrary, when a protestant temple is built, opened, and dedicated as a place for meditation and prayer for a few of our brothers in the Christian faith, everybody rends his garments and tries to undermine it, and pretends to be scandalized. I am a practical catholic, well versed in Biblical doctrine and in tradition, but I would rather see a new protestant church opened than a new moving-picture hall. In the protestant church one simply receives lessons in morality, justice, and patriotism. A protestant church is a new monument raised to Christian faith, a school of spirituality and civic pride. My catholic conscience would not be disturbed if a protestant temple were to be erected on every piece of ground where there is now a cabaret!

The attitude of Spanish catholics towards the protestants is unjust, unevangelical, unpatriotic, and evidences great lack of culture. Foreign catholics, chiefly in England and in North America, live in cordial relations with protestants. Often catholic and protestant services are held, one ofter the other, in the same building. But here, one may be a scoundrel, slave of every vice and of every vileness —anything goes in our apostolic Roman catholic society, with the sole exception that one dare not be a protestant! From childhood up they have taught us to hate the protestant and to flee from him as if he were the greatest evil.

And who is the protestant? The protestants are persons who may be mistaken in a few abstract doctrines that have little or no influence on life, and that is all that really separates them from us Roman catholics. But they are, in general, men of remarkably good faith, which seems to indicate that they have the true doctrine (or the truth). They are people of so great rectitude and of such Christian culture that there is no comparison between them and the spirit and culture of the Spanish catholic people. I have frequently tried to draw a fair comparison between them, and every time I have been compelled, with shame and anger, to yield the superiority to the protestants. I have attended their services; I have cultivated the friendship of many of them; I have read their publications; and I have been compelled to admire a number of virtues, including uprightness, good faith, sobriety, and kindness—virtues so pronounced that in their presence I have seemed to feel the spirit of the catacombs and of the fields of Palestine in the unforgetable days of our Lord!

[1] An organization of rich young men, promoted by the Jesuits.

It is not strange that the protestant nations should be the most prosperous, the richest, the most cultured, and the most serious in the world. To say the opposite would be to shut one's eyes to the facts.

Welcome, protestants, such as I have seen, such as they are in general here in Spain! Model husbands, fathers and citizens, instead of noble libertines; instead of men and women that destroy their homes, fathers that pervert their own children, proprietors that tyrannize over their farmers, servants, and workmen, no matter how catholic, apostolic, and Roman they may be! Gladly would I exchange one for the other!

Instead of insulting them, defaming them, persecuting them, and annoying them, let us establish with them an ample feeling of understanding and kindness, in absolute liberty of worship, which may bring us all to the truth and to the true discipline. And if they profess certain errors, and they do so in the best of good faith, we are stained with any number of blunders, and perhaps not in such good faith. Instead of the Church's maintaining against these excellent and most cultured Christians an absurd excommunication, which does nothing and means nothing, let her (the Catholic Church) endeavor that we and they come to form the only flock with the only Shepherd, Jesus Christ, whom they worship the same as we do, and perhaps with more fervor and sincerity than is ours!

We Spanish catholics, instead of crying about it, ought to be glad that they are building protestant temples, in order that they may be, in a different way, our helpers in maintaining and increasing the manhood and the spirituality of our race. For the desire that everybody should think just as we do, and the effort to bring that about by violence and fanaticism, is like expecting to pluck pears from an elm tree. If they are mistaken, we ought to instruct them. But we have no right to prevent anybody from worshiping God in the way in which his conscience tells him it should be done, publicly or privately, as long as it is done within the general bounds of justice, morality, and public order. The opposite is the worst tyranny, and no sensible theologian would defend such a system. And for one to be wounded in his catholic sentiments—almost always a case of hypocrisy, for Santa Teresa has said that virtue which can be scandalized is not of God—because an individual or a group worships God faithfully, sincerely, and uprightly, is the same thing as confusing catholic sensibility with feminine conceit, which does not permit anything to be done that it has decided shall not be done!

A FILIPINO'S BIBLE

From a speech of Hon. Teodoro R. Yangco of the Philippines before the World's Sunday School Convention in Glasgow

When I was a small boy, six years old, my mother got hold of a Bible. Curious with interest, she opened it and began to read. Her interest grew. She did not know that the priest would disapprove. But one day the padre called at our house. Innocently, my mother brought out the Bible and said, "See, I have a Bible. Is it not a good book for me to read?" "Ah," replied the padre, "that is a dangerous book for you to read. You must not read it. You must burn it." And, with fear and trembling, my mother burned the Book then and there, for she did not want to incur the ill-will of the representative of the Church. That event made a great impression on my youthful mind. I grew up to believe that it was unsafe, and my dear mother died believing that it was unsafe to read the Bible. And I never did read the Bible until just a few years ago.

I am sorry for those many years of wasted opportunity, but I am glad that now I am not afraid to read and study the greatest Book in the world. My sojourn in Washington a few years ago taught me that this Book is one of the secrets of America's greatness. And I would also add that I know it to be one of the secrets of the greatness of the country whose hospitality we now enjoy.

Before America came to the Philippines, the Bible was a closed book. We had certain forms of Christianity, but we knew little of its reality as power in life. Our people were under the yoke of ecclesiastical bondage and tyranny. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman Church. To incur the enmity or even suspicion of the friars meant cruel persecution, and often death. But today, how different! The Bible is open. Sunday schools are everywhere. Conscience has been liberated. People are free to think. The old days of religious oppression are gone forever. We are living in a new era.

A PICTURE PUZZLE

No. 1: Palestine or Mexico, Which?

One of these pictures is a Mexican scene and the other gives a certain view in the Holy Land. One shows Mt. Colima bordering the Jalisco plain, not far from Guadalajara; the other, Mt. Hermon. After deciding which is which, turn to the last page under "Chronicle" for the answer.

No. 2. Mexico or Palestine, Which?

Starting from the seashore at Mazatlan, on the west coast of Mexico, and rising through the different strata to the heights of the great plateau where Guadalajara and Mexico City are found, the traveler in the American Board field is constantly reminded of the Holy Land. He can easily lose himself in Palestine when he is on the roof of some Mexican house, and can sing the Song of Ascents as he passes from the "tierra caliente" through the "tierra templada" to the "tierra fría." At times he sees such scenes as this, where, in spite of the white-nosed cattle and the saddled bronchos, the mountain range and plain, he believes himself near to the upper waters of Merom and the Jordan.

THE WORLD WINDOW

By C. H. P.

Japanese Boxer Indemnity

It is now definitely announced that Japan, following the example set by the United States, proposes to devote her share of the Boxer indemnity to educational and cultural work in China. To the grief and surprise of the Japanese, the proposal is meeting with much opposition in that country, on the ground that the Japanese Government harbors no good intentions toward the Chinese, their purpose being not to return the remaining portion of indemnity, but to appropriate it to set up educational and cultural institutions in that land. The *Chen Pao*, a prominent paper, asserts that the main purpose of the Japanese Government in this step is to give her own subjects a better chance to study conditions in China for the purposes of trade and political penetration. These objections are vigorously met by the Japanese press, which maintains that China has no more reason for refusing their educational and cultural institutions than those of America and England. Says the Japan *Times and Mail*, "The vast land of China is honeycombed, one may almost say, with institutions and work for civilization carried on by America, England, and other European countries, and we have never yet heard a voice raised there antagonistic to them." It is claimed that Japan is going to do belatedly only what other countries have long since begun to do in China. In all this opposition on the part of the Chinese people and press we are beholding the ghost of the ill-fated "twenty-one demands" made by Japan upon China at the close of the World War.

Power of a Native Preacher

Sadhu Sundar Singh, the native Indian evangelist, recently spent two days in Guntur, where his addresses were heard by throngs of Christians from all over the District and by delegations from other fields. It is estimated that between 15,000 and 20,000 people attended each meeting. The Lutheran missionary, who writes of the meetings, says it was a typical Oriental scene, and the huge crowd seated on the ground, clad in bright cloths and turbans, made a beautiful picture. The messages were given in Hindu and translated into Telugu by an interpreter secured for that purpose. So eager were the people to see the Sadhu at close range, and perchance touch the hem of his robe, that it was impossible for him to walk to the bungalow on the opposite side of the compound, and it became necessary to convey him to the bungalow in an auto.

Glimpses

A Baptist agricultural missionary, Mr. Gordon K. Liddleton of Kaifeng, China, is coöperating with the Agricultural Department of the Nanking University in stimulating the raising of wheat in one of the famine districts of China. Last year he made and planted 2,000 head selections of wheat secured from the school fields. These will be carefully studied and harvested, and selections made of the best for further testing. Prof. H. H. Love, an eminent plant breeder of Cornell University, is going out to China to aid in the selection work.

Ford and the Mohammedan Pilgrimage

Henry Ford may not wish to be considered a missionary in behalf of Islam, but as a matter of fact he is doing perhaps more than any other individual to advance the cause of that religion. The use of his cars not only has alleviated the horrors of the pilgrimage to the sacred places of Mesopotamia, but has made it possible for multitudes of the faithful to visit Kerbela, Samarra, and other cities where the journey brings great merit to the pilgrim. In the old days, the journey was over the sun-scorched sands by camel caravans; the sanitary conditions were so bad that not infrequently half of the pious pilgrims perished on the route. Today they motor from Bagdad to Kerbela in one day, returning at nightfall. Kerbela is venerated by the Sunnite Mohammedans second only to Mecca. The mystic city of Samarra is reached over night by train running north from Bagdad, the desert strip between the station and the Tigris being covered in a Ford car. A recent pilgrim, fixing his eye upon a Ford car, exclaimed, "Al Hamdulillah!" (Praise be to Allah!)

Thinking Youth in Korea

Christianity in Korea for the most part is of an extremely conservative type, fundamentalism having a free course. Let it not be supposed, however, that the young people are willing to have their theology and ethics "handed out" by the missionaries. They are doing considerable thinking on their own account. At a student conference held at *Chai Ha Dong*, the delegates engaged in a discussion of such questions as these: What about the authority of the Bible—is it gone or going, or has it greater power and effectiveness than ever before? Shall we believe modern science as taught in our schools, or shall we believe the Bible—or can we accept both of them, modern science at least tentatively? Have we the right to rebel against what seems wrong to us? What about our old customs—shall we shelve them? And the new ones coming from foreign lands—shall we adopt them? Who shall choose our wives for us—our parents or ourselves?

Can we honorably get out from under the yoke of marriage placed on us by others? Has love any place in marriage? In the face of an unbearable economic situation, what shall we do—adopt the materialistic attitude of the rest of the world, or the spiritual viewpoint of Jesus? With country gone, shall we practice the Sermon on the Mount?

The Secret is Out!

Translation of an extract from a Chinese book on "Present-Day Christianity": "With the exception of China, there is no other great country in the world in which America can now find use for its capital. In the last ten years England, France, and Japan have each had clearly defined spheres of influence in China. Consequently America has been unable to get into China. Therefore the American Government has as its sole method of entering China that of preaching the Gospel, opening schools, and establishing benevolent institutions. In this way America is securing the good will of the Chinese people. By this method the Chinese people are gradually coming to hate Japan, England, and France, and to develop an unspeakably good feeling toward America. In this way an opportunity is being secured to extend America's influence in China. The first move was the organization of the Consortium. The second is intervention. Two years ago there was the unified railway administration and the Washington Conference. The third step is to lend money to China, and also to help the armies, so that China may be unified. All this is done in order that China may belong completely to the American capitalistic government. For these reasons we can understand why the American churches are doing missionary work in China."

Swiss Goats in the Cameroun

What Sheldon Jackson accomplished with his reindeer in Alaska, and our own Dr. Bliss in the Shaowu District in China, through introducing improved breeds of cattle, Mr. Georges Anker, a Presbyterian missionary at Lolodorf, is attempting for the Cameroun District in West Africa. Recently sailing from Marseilles, he took with him a herd of selected Swiss goats. In order to do this he had to renounce a more comfortable voyage with several fellow missionaries, taking a slower, less commodious vessel in order that he might give constant care to his charges. The occasion for this bit of missionary enterprise arises from the fact that no domestic or foreign cattle can live in the district, owing to the ravages of the tsetse fly, and the stock of milch goats upon which the natives have to depend is sadly degenerated. Milk provided for children is largely of the tinned variety, and very expensive at that.

Ohio Welcomes Japanese

Mr. J. O. Parsons, of Plymouth, Ohio, president of the Ohio Farms Company, announces that it had been arranged for Japanese from California, to the number of about 500, to take over 1,500 acres of muck-land in Richland County, Ohio, which they will reclaim, and utilize for truck gardening. Already construction has been begun on fifty houses to shelter the first fifty families. These Japanese for the most part are Christians and have been Americanized. Many of them have also become American citizens by reason of their birth in Hawaii. The pastor of the Japanese church they attend in California is a graduate of Oberlin College, and has been prominent in the negotiations. When the colony is completed, Ohio will occupy the third place among the states for the number of Japanese residents.

Christian Literature in Japanese Schools

In a recent *World Window*, we announced that, at the request of the Mayor of Tokyo, instruction in the Bible was being given in the high schools of that city. But the new interest which Japanese educators are taking in Christianity is by no means limited to that city. Throughout the country the schools today are openly and gladly accepting Christian literature. We are informed that not less than 1,400 government schools, all above the primary grades, with an enrollment of 400,000 students, are receiving and reading, with the full knowledge and consent of their parents, not less than 50,000 copies a month of the *Myojo* (Day Star), a Christian paper published by the Christian Literature Society of Japan. It is stated that the demand for the papers is growing year by year, and that only the lack of funds is preventing a much wider circulation of this sheet among the higher grade schools of the country. Requests for the paper have come in from 55,000 primary schools, all of whom have been disappointed. Bishop Tucker of Kyoto is attempting to see that every primary school in the country has at least one chance a year to read a well-selected piece of Christian literature.

Popular Rule?

Baron Tarraka of Japan, noting the significance of recent changes, has deserted the military clique and adopted party politics instead. He remarks, "The days of military domination have now gone, and the defense of the country is the people's business."

A Word to the Wise

At a recent diocesan conference the Bishop of Chester, England, said that a parish might have a beautiful church, an eloquent preacher, a fine organ and choir, and a large congregation; but if it was not a missionary parish, it was a wretched little parish! a rotten little parish! because it was disloyal to its Master.

THE HOME BASE

The American Board

THE BATTLE IS ON

Mid-August is one of the dramatic and exciting missionary moments of the year for the Board. The steam gauge rises day by day, indicating increasing boiler pressure. The letters pour in from all over the country with their messages of loyalty and determination. We are amazed from year to year at the gripping hold of the missionary enterprise upon the hearts of Christians. Busy men in important posts, protected by secretaries, are writing personal letters, with generous checks, voicing their approval.

The note of sacrifice creeps in from hour to hour. A group of Indian Christians in the station schools at Wai, in distant India, heard from their Indian leader of the Board's straits. They receive two meals of mutton in each month, and the children straightway asked their matron to forego one meat meal and to send the gift to the American Board. A few Indian preachers and teachers, by their gifts, brought the total to an eight-dollar draft.

An Armenian group, with the help of the gifts of missionaries, send one hundred and thirty-five dollars from distant Aintab. Imagine what those donors have passed through of agony and of terror in these last years. Yet they are grateful for what the Board has done in their land.

If there were time to send a second wave of challenge through the churches, this last one hundred thousand dollars would be raised. It seems impossible. Yet our hearts are lifted in prayer. We know that several friends are considering generous and extra gifts before the year closes. The spirit of God may yet move upon the hearts of pastors and laymen, upon people of means and many friends of earnest devotion. It is an hour for prayer and for deepening consecration in the service of Christ.

Woman's Board of Missions

RECEIPTS FOR REGULAR WORK AND BUILDINGS

Three Months, April 30—July 31, 1925

	From Branches			From Other Sources	From Legacies & Reserve Legacy Fund	Income from Investments and Deposits	Totals
	For Regular Work	For Buildings	Total				
1924	$56,874.33	$6,348.03	$63,222.36	$4,140.99	$4,485.42	$3,654.29	$75,503.06
1925	56,895.44	7,913.93	64,809.37	6,556.03	827.91	5,395.26	77,588.57
Gain	**$21.11**	**$1,565.90**	**$1,587.01**	**$2,415.04**		**$1,740.97**	$2,085.51
Loss					$3.657.51		

Nine Months, October 18, 1924—July 31, 1925

1924	$203,246.67	$13,975.37	$217,222.04	$11,431.52	$20.362.34	$12,002.73	$261,018.63
1925	203,066.62	16,300.37	219,366.99	17,436.45	19,080.31	13,559.91	269,443.66
Gain		**$2,325.00**	**$2,144.95**	**$6,004.93**		**$1,557.18**	**$8,425.03**
Loss	$180.05				$1,282.03		

We are anxious. The first column is the one which tells the story. The large gain in May has been practically offset by the losses of the last two months, and these have pulled down the total for our year below the receipts of a year ago. But the requirements of the work are no less. It will be crippled if we do not have *more* money than last year. The task is a pressing one for us all that we shall make our best effort to maintain past giving and to secure new givers.

In these three months five Conditional Gifts have been received, which will help the work in future years when the givers no longer need the income. We rejoice in these and hope for more, at the same time that we work for the support of the present budget.

Please Make Note

That the Annual Meeting is to be November 11–13 in Plymouth Church, Brooklyn, N. Y. The New York State Branch is already making plans for our comfort, and the Board committee in charge of the program promises us many treats. Those who are entitled to entertainment should apply before October 25 to Mrs. William L. James, 1495 Pacific Street, Brooklyn, N. Y.

Off for Africa

We want to introduce the newest recruit for Inanda Seminary, South Africa—Miss Lida M. Russell—just as she is completing her last arrangements for sailing on September 12. Miss Russell's home is now in Vinita, Okla., although she is a Nebraskan by birth; her college work was done at Kingfisher College and Oklahoma University. After several years of teaching elsewhere, she joined the staff of Tougaloo University, and so comes to us with a deep interest in the Negro and a love for the black people as she has seen them there, which will be a great asset in beginning her new work at Inanda. A friend says that her outstanding characteristics are "belief in people, loyalty to a cause, and winning friendliness." She has for some time been a Student Volunteer, and is happy in being free to fulfill now her life purpose. We are glad to note that she adds musical training to her other qualifications. Berkshire Branch is to adopt Miss Russell, and, as we write, plans are being made to commission her September 6, at Dalton, Mass.

Miss Russell

"A Life Well Lived"

In this department last month we listed Miss Gladys C. Houghton of Burlington, Vt., among several term appointees and stated that she was going to teach at Gedik Pasha. Now, with a deep sense of shock and loss, we have to chronicle her death on July 19, due to meningitis. She was only twenty-one years old, but already she had formed her life purpose, for she was a Student Volunteer, and she had developed an unusually rich spiritual life. In her candidate papers she wrote in answer to the question, What is your motive for going?: "To share with others the Christ as Master and Friend who has meant all to me"; and elsewhere she declared, "The pioneer situation in Turkey presents to me the keenest challenge."

Do the young people of today think about the life immortal? This one certainly did, for she wrote, while in perfect health: "The life after death is one of the greatest mysteries of the universe, and yet if there were no future life, no life immortal, it might seem almost useless to strive to attain unto the ideal life. Christ's last words, 'And lo! I am with you alway even unto the end of the world,' the truth of which so many have experienced, show that for him there was immortality. This message should be vital to those to whom Christ is taken, for it provides an incentive to make the most of life that, when immortal life is entered, as great spiritual attainment may have been reached as possible; it shows, too, that, after all, a life well lived will not have been in vain."

Congregationalists at Northfield

Two hundred and ninety-four Congregationalists were among the 1,060 registered delegates at the Women's Foreign Missionary Conference at Northfield, July 14–22. Mrs. Murray Frame, dean of Yenching College, Peking, and Mrs. F. B. Bridgman of Johannesburg, South Africa, worthily represented our Congregational missionary work from the auditorium platform. Among the class leaders were Miss Maude Bradley of Pawtucket, R. I.; Mrs. Earl Higgins of Springfield; Miss Harriet Cogswell, General Secretary of the Y. W. C. A., Mt. Holyoke College; and Miss Calder and Miss Seabury, from the Board headquarters.

A group of interested senior workers looked down each morning from the windows of Gould Hall on the column of 150 Aloha Camp Girls, marching to breakfast, four abreast, from their tents near the grove where they had been meeting for Camp prayers. One of the seniors remarked, "That's the most inspiring sight in Northfield!" It was even more inspiring to see that same group of girls, representing seventy-nine churches in twenty-one Branches, standing in a body, a few days later, to pledge their loyal support to Elizabeth Cushman, Pawtucket, R. I., who was commissioned on Sunday afternoon as the new Girls' Missionary to China. She and her sister Mary, who goes with her to Foochow, were Councilors in Aloha Camp, where they added to their outfit a bundle of friendship bonds which will outlast the contents of their trunks and boxes.

At the Commission Service the welcome to China was given by Helen Smith, cheer leader of Aloha Camp, daughter of Rev. and Mrs. Edward Smith of Ingtai, China. Rev. Milton Stauffer, educational secretary of the Student Volunteer Movement, gave an address on "The Gleaners." Miss Seabury conducted a responsive service; Miss Bradley, Young People's Secretary of Rhode Island Branch, read the Scripture lesson; and the Commission was presented by Miss Calder, after which Mrs. John Little, President of Rhode Island Branch, and aunt of Miss Cushman, offered the prayer of consecration, and Professor Hodous of the Kennedy School of Missions, formerly a missionary in Foochow, pronounced the benediction.

A distinctive feature of the Conference was a forum on international relations held each afternoon

under the leadership of Mr. Edward Carter, Secretary of the Inquiry on the Christian Way of Life, son of a Congregational minister, Rev. Thomas Carter, who was for many years city missionary in Lawrence, Mass. This forum, supplemented by platform addresses by Mr. Carter and Bishop Roots of China, and by the musical pageant, the central theme of which was World Peace, sent many delegates away with the resolution to throw themselves whole-heartedly into constructive plans for world peace through their missionary societies, and in every other way possible, thus translating into action the emotions aroused by the frequent singing of the negro melody:—

"I'se goin' lay down my sword and shield
Down by the riverside;
Ain't goin' study war no more."

Other Commission Services

Since New Jersey Branch is to be responsible for the support of Miss Marion Nosser of Constantinople, it was arranged that her Commission Service should take place on a July Sunday morning in Highland Avenue Church, East Orange. Although New Jersey people are pretty well scattered during the vacation season, the president of the Branch, Mrs. William G. Frost of Montclair, was able to be there and to take part in the service. She gracefully voiced the greetings of the Branch; Miss Louise Clark, of Turkey, gave the Welcome to the Field; and Dr. W. W. Scudder presented the Commission in behalf of the American Board. Rev. George P. Chapman, pastor of the church, told of conditions in Turkey. Miss Nosser sailed shortly afterwards, as she plans to stop in England *en route*.

Old Colony Branch is to raise a thousand dollars toward the support of Miss Eleanor Wilson, and was happy to have her commissioned at Attleboro, Mass., July 19. Twenty members of the Branch outside of Attleboro, including several of the officers, were present. The pastor of Second Church, Rev. J. Lee Mitchell, and his people coöperated in every way, even to serving a luncheon to the out-of-town friends. Secretary Riggs presented the Commission, Dr. Mitchell offered the prayer of consecration, and Mrs. F. A. Morrill, the Branch President, gave the Pledge of Support. Special flowers and special music added to the beauty of the service. An opportunity to hear Miss Wilson herself was given at Sunday school and at the evening service. In order to establish further contacts, the Branch arranged a reception in Taunton a few days afterwards, which was a delightful social affair, and made Miss Wilson realize how truly she has been adopted into the "family."

Ahmednagar Prayers Answered

The first installment of money has been forwarded by the Woman's Board of Missions for the purchase and remodeling of a building for the Bible Women's Training School, Ahmednagar, in charge of Miss Gertrude Harris. Her fine Indian assistant, Gozarabai Gaikwad, has sent a grateful letter about it in English. We are reminded that the Indian women began to give and to pray for this building before America got to work. The Ahmednagar schoolgirls helped raise money, and former students have been appealed to and are responding with sums, small in amount but large in the eyes of One who stands over against the treasury. Among the Branches which have given for this object are Hampshire, New Haven, Springfield, and Berkshire. Gozarabai writes to the Board:—

"It is a real miracle to us because, when we began praying about it we did not have even a cent. Not only that, but when we began to do something to collect money some people began saying that all our efforts are just like a drop in the ocean and that they did not think we would accomplish anything. However, we were not discouraged, but kept telling them that it is better to be a drop than to be nothing. We are very glad to say now that God blesses even a drop to be an ocean.

"We all thank you very heartily on behalf of our countrywomen for your great efforts and self-denial for us. We hope that some day we will be able to do something for our sisters in foreign countries."

A Lesson in Mothercraft

Gozarabai Gaikwad seated at the left

Woman's Board of Missions of the Interior

THE LAST MONTH

Have you read the financial statement in the August *Missionary Herald*, "What We Face"? On August 6, as the treasurer was preparing the tables for this issue, came two generous gifts as our first response. It encourages our faith that this month will bring in the necessary funds to carry on our work.

Women are coming to control an increasingly large amount of property, said the first giver in her letter; why do not the gifts to the Women's Boards increase proportionately? Will you ponder this suggestion?

The second letter, enclosing a very considerable check from one of our missionaries overseas, quoted an inquiry made by a native Christian pastor after reading the last American Board Bulletin. "Are Americans losing faith in foreign missions?" he asked. All vital things propagate themselves. What will new converts judge of the vitality of our belief, if in a time of prosperity American Christians lower their standard of giving?

Our accepted apportionment for this year was reduced from $232,000 to $214,000, in the hope that if the 1925 goal was near the sum actually achieved in 1924, people would be encouraged to meet it. But we are sorry to call your attention to the fact that our apportionment receipts on July 31 are still two months behind schedule. They are actually less than those of last year by $1,500. Meanwhile individual gifts have fallen off by more than $4,000.

This article is not a "dun," but a reminder that we must receive $107,073 on apportionment from the churches between now and the second week in October. You will notice that this amount equals what we have received during the past eight months. Will you who feel the responsibility of your church for the spread of the kingdom see to it that the share of your church reaches us before our books close? We must also receive, in addition to the apportionment money, $54,000 in gifts from individuals if we are to close the year free of debt.

THE FOUR MEXICAN TEACHERS

Instituto Corona, Hermosillo, Mexico

CORRIDOR, INSTITUTO CORONA, WHICH HAS BEEN USED AS SCHOOLROOM AND MUSIC ROOM

Trees are date palms. The top of the Cerro de la Campana (Hill of the Bell) is seen over the right of the building.

LOOKING INTO THE PATIO OF THE INSTITUTO CORONA, FROM THE FRONT ENTRANCE

Through the opening opposite one looks into the Playground, which lies beyond the farther wall

Woman's Board of Missions for the Pacific

In Prospect

The Fifty-Second Annual Meeting of the Woman's Board of Missions for the Pacific will be held September 1 and 2. The sessions of the first day and evening will be in Plymouth Church, Oakland; those of the second, in the beautiful new building of First Church, Berkeley.

Among the features of September 1 are addresses by Mrs. A. P. Peck, the first of our directors to visit the hospital at Lintsing, China; and by Miss Isabel Wong (Loving Righteousness), teacher in the Union Kindergarten Training School, Foochow. Mrs. Ernest A. Evans is to report the Committee on Missionary Organization; Mrs. James R. Lash will speak on "Prayer and Missions" in connection with each devotional hour; and Mrs. Frank R. Hodgson will be in charge of the music for the entire program. Tuesday's luncheon will be in the beautiful Mosswood Park, and our missionaries will be honor guests. Following the luncheon, an out-of-door play—"The Magic Glasses" in "Mr. Everyman," by Jay Stocking, arranged by Mrs. Albert Denton—will be presented. At the afternoon session Miss Julia Wagner, Directora of the Escuela "El Pacifico," is to speak on "Our Opportunities at Mazatlan."

Mexico will again be featured on September 2 with a talk by Mrs. Ranney on "Impressions of Mexico"; and by Mrs. Leavitt O. Wright, formerly of Guadalajara, on "Possibilities of Mexico." Rev. John C. Prince, newly appointed Religious Education Director of Northern California, will speak on "Our Young People's Work," and it is hoped that Mrs. Franklin Warner, president of the Woman's Board of Missions, who is a delegate to the Pacific Conference at Hawaii, will be here to give an address. Drives have been arranged for the late afternoon; also an informal reception, followed by dinner at the church, when Mrs. Charles A. Kofoid will speak. She has recently returned from an extended trip to Latin America with her husband, Dr. Charles A. Kofoid, of the Department of Zoölogy, University of California. Dr. Carl Patton of First Church, Los Angeles, will give the evening address on "Is World Brotherhood a Biological Heresy?"

Mrs. Herman F. Swartz, president of the Congregational Women's Missionary Society of Northern California, will conduct a symposium on Wednesday morning, followed by a talk on Program Making by Mrs. Edward Gaylord of Los Angeles. Dr. Josephine Kennedy, formerly of Shaowu, China, will speak on "A Doctor's Work in China"; and a short play is planned to be given immediately after luncheon at the church. In the afternoon, Miss Hilda Howard, recently returned from Russia, will tell of the Slavs, and Hon. Chester Rowell will cover the Pacific Conference at Hawaii. The meetings will close with a candle prayer service for our own missionaries, and with an introduction of missionaries by Miss Mary Porter.

The Summer Conferences

There have been many wonderful ones upon the Coast, and it takes a lively church to see that there is proper representation at them all. Northern California held its annual gathering at Asilomar this year in midsummer, with the experiment of a special program for young people conducted by Mr. Prince.

The M. E. M. at Asilomar

"The spirit of coöperation throughout the entire Conference was magnificent to behold," and spontaneous expressions from the floor at the closing meeting revealed what the Conference had meant to many. At all points emphasis was put upon the "living Christ," and the necessity for willingness to sacrifice denominational prejudices and to recognize the best in all religions.

In appreciation of the unfailing graciousness of the Y. W. C. A. during past conferences and the present one, the M. E. M. volunteered to raise money for a new building at Asilomar for a missionary home, open the year around, in which missionaries will always be given preference. The natural beauty of Asilomar, together with the salt air and fragrant pines, combine with good food, hearthfires, and friendly cheer to bring healing to those who enter its gates.

E. W.

"Prayer and Missions"

Begin the reading of this book early, that your auxiliary may make the very most of this opportunity to put new spiritual life into its membership. One society began with twenty women pledged to read the book *before* the summer ended, in definite preparation for a fall program that should carry rich blessing with it. Books were not only sold, but loaned to be marked and passed on to others; they were read in the mountains and by the sea, in kitchen and shops, and by travelers on the wing. That group will receive the uplift it seeks, and who knows but the entire church will be permeated with a new spirit of consecration!

THE BOOKSHELF

Isles of Fear: The Truth About the Philippines. By Katherine Mayo. New York: Harcourt, Brace and Company. Pp. 372, including appendices and index. Price, $3.50.

We do not happen to know any American, outside of missionary circles, who, after close study of the situation on the field, believes in giving the Philippines full and complete independence at this time. We doubt if even the missionaries—who more than any other body have the best interests of the people at heart—would care to assume responsibility for such a step right now. Whether we differ or not in our measurement of the progress made since America, through the Jones Bill, turned over the management of the Philippines to Filipinos, we must acknowledge the facts brought out in this book as substantially those that we ourselves have gleaned firsthand.

The author went forth to get the facts and was given unusual opportunity of so doing. We wish she could have given chapter and verse in each case cited, but she had good and sufficient reason for not publishing her sources. Even as it is, her story is by no means weak.

We will not attempt to review the book in detail. We can do no more than mention some of her studies. Hers is the self-assumed duty of ascertaining whether and when the Islands should become entirely free from American interference. She does so, not from the point of view of strategy or commerce, but from that of humanity only. She exposes the octopus of caciquism as we who know it would like to have it exposed. She reveals the general desire of the Moro and the Hill tribesman for American in preference to Filipino supervision. She lets us feel the longing of the Filipino *tao* for our protection for a while longer, until he and his can gain the intelligence, strength, and momentum necessary for government by the people, of the people, and for the people. She gives the inspiring story of what America did for the Islands during the short time it was in control of all the departments of government, finance, education, health, and the like. Just her story of Alvarez alone—which we print elsewhere in this number—stirs our pride once more in America's achievement. She does not refer at length to the Christian work that America has done, but indirectly her references suggest a spirit dominating our occupancy of the Islands that could only have been born of religion.

The book does not pretend to reveal Filipino life in all its lights as well as shadows. It leaves much unsaid in favor of the Filipino as we know him. The author's heart was doubtless too heavily burdened by the stories of "raw and bleeding humanity," heard in confidence, to allow for much of the sunshine and joy that are found everywhere in the Philippines. Yet we wish she could have been a bit more optimistic in her presentation of facts from the Filipino side of the picture. Certainly there is room for a big hope in the situation. Much progress has been made by the Filipino. Moreover, God can save a people from its worst elements; and the American people are not yet beyond the line of responding to God's call in behalf of another people. Perhaps a missionary is inclined to be over optimistic, but we doubt it. His faith, though simple, is based upon what he has seen God do in the hearts and lives of the people he loves. So we feel that in furnishing material for the reader to draw his own conclusion, the author could have found something more hopeful within the Filipino. Howbeit, the author saw her task to be that of revealing the Philippines as "Isles of Fear" and she has done her work well. We hope the book will have a wide reading—and that right soon.

E. F. B.

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SO OUR MISSIONARIES WRITE

MR. ERNEST W. HOULDING, LINTSING, SHANTUNG, CHINA

"Lintsing is not a student center and other student movements have had little effect here so far as I have observed, but this has led several to parade the streets, carrying anti-British and anti-Japanese banners and distributing handbills calling on the people to rouse themselves and oppose the foreign injustice.

"But so far as I can discover, anti-foreign feeling is not affecting the populace in this part of China. The people have never been more friendly to me than on half a dozen trips I have taken in the country since returning. I cannot see that it has affected the attitude toward us as missionaries during this week of agitation.

"It is also reassuring to note that the students are not advocating fighting in any of the numerous pronouncements I have seen. They are calling on the people to express themselves by means of the boycott in various forms. I think that is as far as it will go; and if disinterested nations, such as the United States, can bring about a just settlement of this case and a movement is made toward equalizing the treaty relations, no fear need be felt for the work of missionaries in China."

REV. JOHN E. MERRILL, ALEPPO, SYRIA

"About fifty alumni of Central Turkey College and over eighty other former students are now living in Aleppo. Some of them are among the leading men in their professions. Over thirty alumni met recently at an informal reunion, and at a later meeting it was decided to form a permanent organization and a permanent executive was chosen.

"There is capital in Aleppo, but few men who have such resources have discovered the higher uses which may be made of accumulated wealth. Aleppo has tens of thousands of young men, who pour out of the inner city to the coffee-houses at night. But it has not a public library, a reading-room, or a social center. Educational and religious affairs are managed by the clergy or by small groups. That the community should have a care regarding such matters, and even control them, is looked upon as a peculiarity of the Protestants or of the Armenians. Civic spirit, that seeks the public welfare and the good of Aleppo as a whole, scarcely exists.

"Long-continued commercial depression is making men serious. Among the Armenians, unemployment is a very acute problem. Surrounded by such conditions, our college managers, with the cordial good will of the constituency of the institution, are conducting the Boys' High School of the Protestant community.

"The work of forming and maintaining a school atmosphere, of striving to consolidate and develop forces which make for social uplift, of waiting with faith and patience for clouds to break, has in it little of the startling or heroic to challenge the imagination. Just for this reason we need now the loyalty of tried friends, even more than if we were accomplishing more spectacular results."

DR. ROY E. ST. CLAIR, MISSION HOSPITAL, DAVAO, P. I.

"At this moment there are about thirty people outside my door clamoring for attention; some are very sick; one is a case of beriberi in an advanced state. We are treating thirty to forty cases in the dispensary daily, and the hospital beds are always full, with usually a waiting list.

"Last year was a full one, with 425 inpatients, 6,374 dispensary patients, and a total of 10,735 treatments, while, as I have indicated above, the first months of this year are proving to be even fuller. There are always more patients than one man can care for and give their due. The need for the Mission Hospital in Davao is growing year by year, and I earnestly hope some one will be found to take charge when we go.

"The hospital building is in better repair than when we came: owing to the increasing prosperity of the province, we have had a small surplus over other running expenses, all of which has been used year by year for repair of buildings and equipment. This is not a plant to be ashamed of. In its ability to safely and effectively care for the sick, it stands first in the province. It is clean; it is equipped for all ordinary emergencies; and, what is more important, 'it functions.'

"I have taken this last expression from a conversation with the Governor-General on one of his first visits to Davao. Being a physician, he has always shown an active interest in all medical work in the Islands. In referring to the splendid new hospital building of the provincial government he said, 'It does not function.' Of course, he took steps to remedy the situation. But it has been true to some extent at various times since.

"It is not for the Mission Hospital to supplant the work of the Government; and you will realize that it does not do so when you consider the fact that now, in normal times, *both* hospitals are almost continuously full. Speaking impersonally, I am proud of this hospital and the work it has been doing. Results could not have been more gratifying had we had similar cases under the more favorable conditions that obtain in the States."

MISSION NEWS

The Turkey Mission meeting held in June was probably the largest ever held in that field. There were thirty-six regular delegates, besides fraternal delegates from Syria and the Caucasus; and in all there were present for part or all of the time sixty-three missionaries of the Board, including term appointees. Besides this there were fifteen or more corresponding members representing six or seven sister organizations.

The year 1924 witnessed the completion of the great task of the revision of the Marathi Bible, a work carried on under the auspices of the British and Foreign Bible Society. The necessity of the revision was recognized nearly forty-five years ago, when a beginning was made with Saint Matthew's Gospel. Little progress was made, however, until 1893, when a thoroughly representative committee was appointed and arrangements made for the carrying on of the work.

In the January number of the *Missionary Herald* we printed a map of unoccupied areas of Madura Mission. One of the sections—Chetti Nad—was marked as having a population of 250,000: "workers and schools, 0; Christians, 35; itineracies, none." That map was made at the time the mission's annual report was issued in 1924. Since that time, up to March 1, 1925, 329 persons have received baptism, and 100 more were waiting to be trained for baptism, but the mission had not teachers to send to their villages. Ten workers were busy at the end of 1924, as catechists, teachers, and Bible-women. It is encouraging to watch the working of the leaven, even though it is hard to be patient under the lack of workers and money.

The Governor of Benguella, West Africa, in a circular to the Administrators of Districts, called attention to the fact that the Dondi Mission (Currie Institute) presented two more for the Government examinations than all the other schools of the district combined—76 against 74.

Some fifty centers of new life are found in the Dondi, West Africa, district. People go to Dondi during the dry season for work on buildings, and the evangelistic work carried on among them has produced a rich harvest.

A vigorous temperance movement in Uduppiddi, Ceylon, has resulted in the removal of all the taverns in the district. In connection with a special work among the Kallar caste, a new form of social survey promises to be of much use in this and other fields.

Near Dondi, in January, thirty-six persons were killed by lightning while working in the fields. Twenty-seven took refuge in a field hut; the hut was struck and burned with all in it but one, who revived, and though badly burned, managed to get to the village and tell the story of the accident.

Hindus in India, at the last census, numbered 215,000,000 souls; of these 53,000,000 belonged to the outcaste classes.

The largest number of young people went out from the Doshisha on March 21 that have ever been graduated at one time—287 young men and 205 young women.

The North China Union Language School has developed into a larger School of Chinese Studies in affiliation with Peking (Yenching) University. This has grown out of a desire to maintain in Peking an institution for the interpretation of and research into the language, literature, history, social life, philosophy, religions, and art of China—a school which would do for Sinology what the American schools of research at Rome, Athens, Jerusalem, and Bagdad are doing for the respective cultures with which they deal.

Credit toward the M.A. degree of the university will hereafter be offered in the field of Chinese Studies, both for language work and cultural courses. The staff of the school for the ensuing year will consist of William B. Pettus, Principal; Lucius C. Porter, Dean and Professor of Chinese Philosophy; Arthur W. Hummel, Professor of Chinese History and Literature; and Benjamin March, Jr., Librarian. The staff will be supplemented by other foreigners and Chinese for the courses in Wenli and cultural studies, and for the systematic development of the series of lectures which have been carried on hitherto in both Peking University and the Language School.

The new buildings of the Language School will add greatly to the convenience of prospective students.

A great radio station has been put up in Peking and another is going up in Yunnanfu, the most distant provincial capital to the southwest of Peking.

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The Commercial Press in Shanghai, China, runs twenty-four hours a day, in eight hour shifts, turning out textbooks, pamphlets, and other reading matter. It is Chinese owned and operated and has 5,000 employees.

Although Ingtai, of the Foochow Mission, had not a trained physician last year on its staff, the medical work was not neglected. Mr. Fred F. G. Donaldson reports that over 600 patients were treated seven or eight times each. Twenty dozen tubes of smallpox vaccine were used; nearly 300 persons were inoculated for bubonic plague, and five cases of amœbic dysentery treated successfully. Thanks to First Church, Brockton, Mass., and to a friend of Mr. Donaldson's in Florida, both scales and a microscope have been added to the Ingtai equipment and have proven most useful.

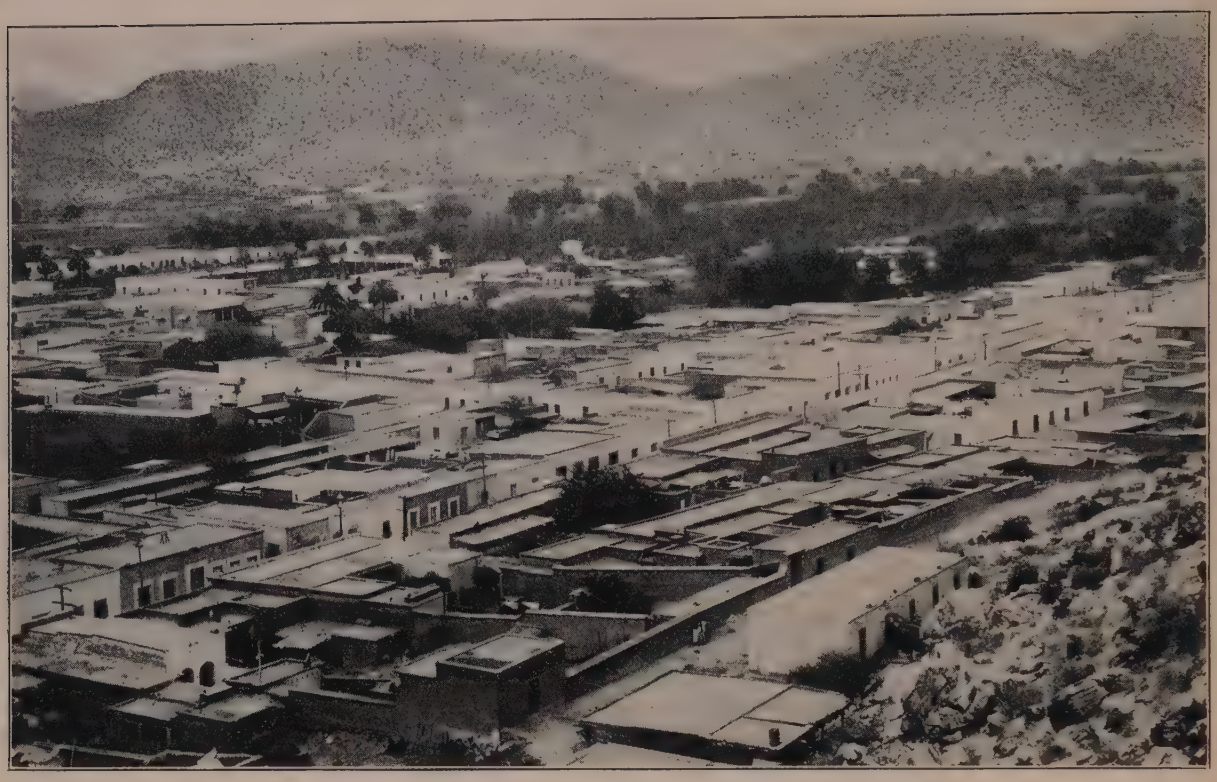
The Daily Vacation Bible Schools of the Foochow Congregational churches, last year, number 24, with 120 teachers, a staff made up from Foochow College students, scholars from Wen Shan Schools, mission workers (pastors and teachers), and teachers from Government Schools. The pupils in these 24 schools numbered 881.

A government inspectress who recently visited The Lucy Perry Noble Institute, Rachanyapuram, Madura, India, gives a most enthusiastic report of school activities and recommends that a grant be given it by the government. From her report we quote a few paragraphs, to give a picture of school activities.

"The course covered is roughly that of an elementary school with special emphasis on the power to read and write and do accounts. Nature study comes incidentally while at work in field and garden; world history and geography are imparted largely through study of a splendid collection of pictures and through morning talks given by the principal. Domestic science is practically handled in the model hut where 'families' are located for a fortnight at a time; in the model hospital for pupils; and in the multifarious duties that devolve upon pupils in the boarding home, where practically no servants are kept; and, finally, in lessons on theory by Miss Tremenhore. Practical Civics comes in with a model post office and a savings bank; while purchases can be made from the local store, where all things absolutely necessary can be had.

"In the industrial section beautiful lace is turned out. It is surprising in how short a time a village girl who has never used a needle before can be taught to do good work. The weaving of towelling and cloth for *sarees* to be worn by the pupils is in progress. The girls are a happy lot and sing at their work. . . . I would recommend the highest possible grant, not merely for the efficient way in which the school is being run, but also for the splendid aim it has."

Rev. Cedric Crawford, of Mazatlan, sends a bit of hot news: "My speaking of a 'hurry call' may sound out of place in Mexico, but the whole country seems to be speeding up. I have just witnessed a record for speed in church work. The 'call' was to help in some revival meetings at Acaponeta, where a new pastor has just arrived. In less than twenty days after arrival he got settled; made over the whole parsonage, screening in the porches, painting the house inside and out; tore down a wall to double the capacity of the meeting-place—and got the local congregation to pay for all the improvements. He then filled the enlarged room to overflowing, whereas his predecessor could not fill the small room; and got seventeen candidates for membership—all within three weeks of arrival! One week later he was sending out his sermons over a borrowed radio outfit. Who says Mexico is the land of 'tomorrow'!"



VIEW FROM THE HILL OF THE BELL, HERMOSILLO, MEXICO

Upper left corner house, the Instituto Corona; on left of center, just above the middle of picture, in a group of trees, the mission church

IN AZTEC LAND

LOUIS B. FRITTS
Missionary, A. B. C. F. M., Mexico, 1912–1924

In Aztec land four centuries have passed
Since first the light of Europe's cloisters gleamed
O'er mountain peaks and sheltered vales, which teemed
With swarthy tribes; and, yet, today, this vast
Untutored throng, in ignorance long bound fast,
Have just begun to see that Light that streamed
From Bethlehem. Now, wretched, unredeemed,
They welcome Him who freedom gives, at last.

The morning breaks. Ten million souls arise;
And as the scales fall from their blinded eyes,
They stand bewildered, lost, and guides are few.
They seek the road that upward leads to Truth;
Their plight should be a bugle-call to Youth.
Oh, who will go to guide them on? Will you?

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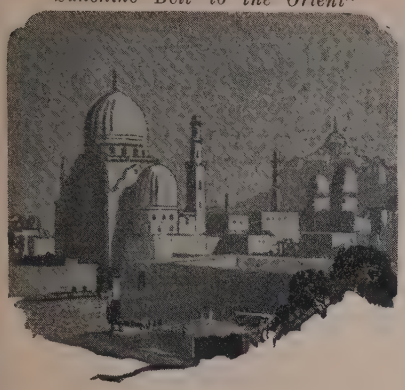

Orient

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MISSIONARY PERSONALIA

The eightieth birthday of Dr. Arthur H. Smith, of Tunghsien, China, was celebrated with many congratulations and messages from friends all over the world on July 18. It is interesting to note that today Great Britain, France, Japan, and Russia have all followed the example set by the United States, at the suggestion of Dr. Smith, and are arranging plans to remit the payment by China of the rest of the Boxer Indemnity.

Miss Josephine Walker (I.) and Miss Dorothy Bascom (I.), of Shaowu, China, report a journey to Kienning, during the course of which they visited nine churches. They found the missionaries at Kienning—Mr. and Mrs. Robert W. McClure, Mr. and Mrs. Shepherd, and Miss Louise Meebold—enthusiastic over new plans and new sites for the church, schools and hospitals.

Miss Ethel Gulick (P.) sends an enthusiastic report of her first year's work in the Kobe Language School. Since Christmas she also has taught a Sunday School class in one of the Japanese churches; it is made up of higher commercial school students and business men who elected to study the Gospel of John. It is not difficult to imagine she has found a "mind stretcher."

Dr. Charlotte De Forest (I.), of Kobe, reports herself as quite well again. She has been spending the summer in Shansi.

On Sunday, July 26, at Mount Hermon, Mass., Rev. H. H. Tweedy, of Yale Divinity, preached the Anniversary Sermon of the school's Commencement week. At the close of the service a tablet was unveiled in memory of Theodore D. Riggs, Mt. Hermon, 1900. Several of Mr. Riggs's classmates were back to celebrate their twenty-fifth anniversary and shared in the exercises. Mr. Riggs, as our readers will remember, died last April in the midst of his preparations to return to the mission field for work in Anatolia College, with which he was connected at the time the Merzifoun Station was closed by the Turks.

The Japan Mission having invited the North China Mission to send representatives to the Annual Meeting in Arima, the three chosen ones were Mr. and Mrs. James H. Hunter of Tunghsien and Miss Helen Dizney (I.) of Taiku.

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Miss Eunice Thomas (B.) of Foochow, China, arrived in the United States late in July, coming home to recuperate from the effects of an accident in the spring. She received various injuries, among them a fracture of the right arm, when the roof of a Chinese church collapsed during the morning service.

Miss Rosamund Clark (B.) of the Japan Mission is to be located in Tottori the coming year for continued language study.

A girl fifteen years old has been a most effective helper to Miss Gertrude Elliott (I.) during the year of Miss Lena L. Lietzau's absence from the Salonica School for Girls. This young girl, a graduate from the school last year, speaks Turkish, Armenian, Greek, and English, all fluently, and has in addition some French. Under Miss Elliott's direction she has been learning office work and developing into an efficient all-around assistant.

In regard to the translation of the Marathi Bible, just completed, Secretary Adams of the British and Foreign Bible Society has thanked the Marathi Mission for the services of Dr. Justin Abbott and Rev. James F. Edwards, of the Board's force in Bombay. Dr. Abbott began the work, if we are not mistaken; that is to say, he was the first representative of the Marathi Mission assigned to the task. Mr. Edwards, through his tireless energy, has been a large factor in bringing the work to its conclusion. We render honor to whom honor is due and join with the countless number in India who are rejoicing over this revision of the Marathi Bible.

Dr. John Chandler, on his return last year to India, took charge of the Language School at Kodaikanal. He reports that in April forty young missionaries were in attendance at the school. Racially they were English, Scots, Danes, Swedes, Americans, and one Russian. Their denominations were Congregationalist, Lutheran, Anglican, Presbyterian, Methodist, Baptist, and Adventist. Fifteen missions were represented.

One of the members of the Evangelistic Department of the Kumiai church, Japan, is Rev. Charles M. Warren, missionary of this Board at Miyazaki. This spring Mr. Warren, in company with the head of the Department, a Japanese, made a tour covering all the work of the Kumiai church in Japan, Korea, and Manchuria. He also saw the evangelistic, medical, and educational work in three stations of the Scotch and Irish Presbyterian Boards. In the way of "sights," Mr. Warren was shown the battlegrounds of Port Arthur and of Liao Yang; a "fiat city" made by the Japanese in Manchuria to accommodate the 70,000 population which is to carry on iron manufactures there; one of the greatest "open pit" coal mines in the world—at Fushun; and other wonders too numerous to mention. He met many old friends and former associates, and made some twenty addresses, among these, one to 200 college boys in the Union College of Seoul, Korea, speaking in Japanese, which these students now understand.

THE FENCHOW PLAIN

From the top of Lao Ye San

BY MARY MCCLURE
Shansi, North China

You may have your "house by the
side of the road,"
But none of it for me!
The Top of the World is the place
I choose,
Where the winds blow wild and
free.

Where the trail leads on through
sloping fields,
Where the wheat is springing
green,
And every sheltered, sunny nook
Holds a "chwan" by the world
unseen.

Oh! life on the heights is simple and
free!
And the eye sees far and clear,
There life is reduced to its lowest
terms,
And God seems very near.

And one's mind is as clean as the
wind-swept fields,
And one's heart as warm as the
sun,
And one's road through life leads
straight ahead,
With never a twist or turn.

So have your "house by the side of
the road!"
But none of it for me!
The Top of the World's the place I
choose,
Where the winds blow wild and
free.

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2. Name one popular article of diet in Mexico.
3. Who are in the saddle in Mexico right now?
4. What did they do at Mazatlan recently?
5. Do you believe in granting at once full and complete independence to the Philippines?
6. What is one good way of helping both Mexicans and Filipinos establish themselves in self-government?
7. Will you take it?
8. Where is *your* center of work in Mexico? In the Philippines?
9. Why aren't you there?
10. Tell the story of an American who sacrificed himself for the Mohammedan Moros.
11. Give name of Catholic priest who championed the cause of the Indian in Mexico.
12. What does Mr. Beard suggest we do with him this fall?
13. Did you meet Mr. Dollar after he met the Treasurer?
14. What other good things in this *Herald* can you pass along in some meeting soon?

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THE CHRONICLE

Marriages

July 22. In Peitaiho, China, Miss Esther Frances Moody, of Paotingfu, daughter of Mr. and Mrs. Ambert G. Moody, of East Northfield, Mass., and missionary to China under the Woman's Board of Missions since 1922, and Mr. George William Loos, Jr.

Brick Building Goes Up

Mason, missionary, and workmen at the construction of the Los Mochis parsonage and meeting room for 160 people. Los Mochis is on West Coast of Mexico and has the largest sugar factory of the country. Over $1,000 of the $1,650 needed for house and land raised in the community.

Shack of Cacti Sticks

Mr. Wagner, his missionary headquarters and sleeping room while building parsonage, with large room for church service at Los Mochis, West Coast of Mexico. Two-thirds of cost raised in the immediate community.

Mazatlan, Mexico, is waking up to the fact that a "real school" is in its midst. Miss Julia Wagner (P.) says that a selective principle will have to be employed in accepting pupils this fall, even if only half the people who have made inquiries send their children.

Deaths

July 19. In Burlington, Vt., Miss Gladys L. Houghton, under appointment to Turkey. (See W. B. M. Home Base.)

Births

June 20. In Lintsing, China, to Rev. and Mrs. Robert B. Whitaker, a daughter, Faith.

Arrivals on the Field

June 15. At Durban, Natal, South Africa, Rev. and Mrs. George W Cowles, rejoining the mission.

Arrivals in this Country

June 30. At Vancouver, Rev. and Mrs. James A. Hunter, of Tunghsien, North China Mission.

Concluded on page 455

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THE CHRONICLE

Concluded from page 454

July 4. At Seattle, Wash., Rev. and Mrs. Ernest T. Shaw, of Peking, North China Mission; Miss Helen Dizney, of Tunghsien, North China Mission.

July 15. At San Francisco, Cal., Dr. and Mrs. Roy E. St. Clair, of Davao, Mindanao, P. I.; Mr. and Mrs. Arthur E. St. Clair, of Foochow, China.

July 16. At New York, Misses Helen M. Crockett and Mabel E. Long, of Samokov, Bulgaria.

July 19. At Chicago, Ill., Miss Louise Meebold, of Kienning, Shaowu Mission, China.

July 23. At New York, Mrs. Theodore T. Holway, of Philippopolis, Bulgaria.

SAILINGS FOR THE FIELD

July 23. From Vancouver, *en route* for Jaffna College, Rev. Stephen P. Hieb, joining the Ceylon Mission.

July 25. From New York, Miss Marion A. Nosser, *en route* for Constantinople, joining the Turkey Mission.

July 28. From Los Angeles, Cal., Mr. and Mrs. James H. McCann, of Tientsin, China, rejoining the North China Mission.

August 2. From Boston, Rev. Edgar McK. Ross, *en route* for Athens, and Mr. Maurice H. Bigelow, *en route* for Salonica, both for term service under the Turkey Mission; Miss Dorothy Dickson, *en route* for India, to join her parents, Rev. and Mrs. James H. Dickson, of Pasumalai, Madura Mission.

August 7. From Seattle, Wash., Miss Gladys M. Williams, of Taiku; Miss Constance Buell, of Tientsin; Miss Hazel F. Bailey and Miss Ruth E. Van Kirk, of Peking, all rejoining the North China Mission.

August 13. From Boston, Miss Mary E. Kinney, of Scutari, rejoining the Turkey Mission.

August 13. From New York, Rev. and Mrs. Caleb W. Lawrence, of Smyrna, rejoining the Turkey Mission; Mrs. Lydia A. P. Flint, Mr. Richard C. Dutrow, Mr. Frank N. Woodruff, Miss Ruth R. Crockett, Mr. Samuel B. Williams, all going for term service in Smyrna; Miss Nina E. Rice, rejoining the Turkey Mission, with station at Athens, Greece; Rev. and Mrs. Benjamin Stoltzfus, joining the Bulgaria Mission; Miss Stella N. Loughridge, of Talas, rejoining the Turkey Mission; Misses Helen A. Wells, Sara Beahm, and Mary D. Cashmore, joining the Turkey Mission.

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